



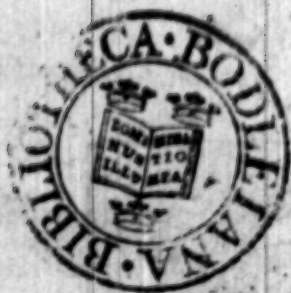
THE  
EXHORTA-  
TION OF  
SALOMON.

*By H. A.*



LONDON,  
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1594.







T O  
**The right Honorable George Earle**  
 of Cumberland, Baron Clifford, Lord Bromflet, At-  
 ton, Vescie and Vypont, Lord of Westmerland,  
 and Knight of the most noble order  
 of the Garter,

*Together with the right vertuous Countesse his Ladie, in-  
 crease of all blessings and graces needfull.*



*S vngrateflesse for bene-  
 fites receiued, is a sinne de-  
 tested of God and man,  
 (right honorable and my  
 singular good Lord & La-  
 die) so standeth me vppor  
 more than anie other, euer  
 to auoid that suspition, &  
 to shew my thankflesse  
 both to God and his ser-  
 uants aboue all others, forasmuch as I (being the greatest sin-  
 ner) haue notwithstanding found greater fauour extended  
 vnto me from the Almighty, my soueraigne Queene Eli-  
 zabeth, her most honorable Councell, and all christian peo-  
 ple,*

## The Epistle Dedicatory.

pie, in remitting of my late monstrous offence committed in Cheape, and receiuing me againe to grace and fauour, more than euer was shewed vnto anie such like sinner since the world began. The remembrance of which most horrible fact, by me committed, as it maketh my heart and soule to tremble when I thinke seriously thereof, so my deliuerance causeth me oftentimes to breake out in thankfulness vnto his goodnesse, by whose onely power, prouidence and compassion, I was reclaimed from so grosse errors, renewed and restored to the use of my senses, reprimed from death and endlesse destruction, and reconciled againe into their former fauour, that ioye in the conuersion of such a sinner, as hath bene subtilly seduced by sathan: so am I bound to intreate the Lords fauor, to recompence that undeserued kindnesse a thousand folde into their bosomes, which I haue had from her excellent maiestie, and all their Honours of her Highnes Councell, with all the rest of Gods chosen children: which duetie by Gods grace I shall dayly performe so long as I liue, and more particularly for all those to whome I am anie way more specially beholden: Then my honorable good Lord and Ladie, seeing next her most excellent Maiestie and honorable Councell in sparing my life, I am most bounden vnto your Hh for the continuall maintenance thereof: her Ladyship mouing, and your Lordship consenting to renew my Grant from your right honorable Father: yea, more than so, whereas I was both unfit and unable to discharge that office, wherewith I was charged by my Patent, your L. hath disburdened me of the same to attend better matters, and for those grounds which I had in possession, to allow mee one hundreth markes per annum during my lyfe, which fauor I acknowledge with all submission and unfained thankfulness, and as a further testimony thereof, do  
humbly

## The Epistle Dedicatorie.

humbly present this Treatise folowing vnto your Hh. as most fit, for two causes: The one in regard of the Argument thereof, which first did spring from most honorable authors: the other in respect of my poore self (who hauing taken some pains therein, to open the fountaine, that more plentie of wholesome water might flow from thence, to the comfort of others) your Hh. would bee disposed to take the patronage of this second fruit of my true repentance, intreating of the Exhortation of Salomon. As my former Seduction was both accepted & allowed of their Hh. whom I had most dishonored in my fall, when I was possesst with the spirit of Satan, by that vile Sorcerer Hacket and his inchantmentes. To conclude, if your Hh. will vouchsafe to peruse the same, and so farre only to approue thereof, as you shall find it to abide the triall of the true touchstone, the word of God, I shall thinke my paines sufficiently requited, and be more bounden to pray for your Hh. and all yours, whome the Almighty protect, preserue and prosper with much increase of honor and comfort, both in this world, and in the world to come, Amen in Christ.

Your Hh. obidient at commandement,

Henric Arthington.



Howe's Army

## To the Reader.



To the christian Reader encrease  
of those especiall graces, which may  
moste further his comfort  
in Christ.



Eclooued in him, who looued vs  
moste dearely when wee were all  
lost: If you call to remembrance  
what I haue published in my pit-  
tiefull Seduction, you shall finde  
from page 53. to the latter end of  
page 55. That I make mention of  
two sortes of people, whome Sa-  
tan very grosse seduceth: The  
one by alluring them to professe poperie or some false Religi-  
on: The other to polute the true profession, by a prophane  
and loose conuersation: of which number are all carnall Gos-  
pellers, promising in that place, that I will proclaime open  
warre against bothe and all other aduersaries whilst I liue.  
Since which time (and yet during my moste iust restraint)  
I tooke occasion to peruse the holy Bible, to arme mee more  
strongly against all such enemies: and comming by course  
vnto the notable speeches of Dauid, (which is the main ar-  
gument of this discourse following) considering the same to  
containe matter of fit instruction against all papists and pro-  
phane persons, and withall reuoluing in my minde what  
necessarie doctrine I had once heard a Preacher of the Gos-  
pel to produce publicquely out of the s<sup>a</sup>e. I did forthwith pre-  
pare to indite and write what good matter I could conceine

B

and

## The Epistle

and gather out of the same, and so (by Gods helpe) did finish without direction from any Person or any other reuener (saue my weake memorie and the booke of God during the time of my imprisonment) the which for some causes (as a byrd vnfligge) hath heberten by mee, as unfit to flie abroade.

But now by the prouidence of the Almighty is permitted to be published for the use of such as shall bee willing to heare or read the same, wherein the Lord knoweth & beareth witnes (that I seeke not my selfe) but his honour onely who hath preserved mee, and their edification whome I haue offended any kinde of way: In which respect, I hope the courteous Reader will beare with the style (though for want of art or eloquence it seeme but harsh) for I professe not learning, but plain dealing in all my indevours, to profit ther by the simpler sorte, which if by perusing thou shalt acknowledge, then haue I gotten my first request. The second is this, That as thou shalt feele it to chaunge thy minde and lyfe, to reforme either in any good measure, thou wilt not forget to giue God his due, the only prayse of all, because from him alone all good gifts procede Iames 1. 17.

Namely for his extraordinarie fauour still extended towards mee, in moouing all my good Creditors in London, to whome I stand deeply indetted by suretieship, not only to remit mee all interests with charges, and to take their principallies onely at my handes after two shillings in the pound yearly till they bee satisfied, (If I liue so long:) But which is more, and so much as may be admyred of all men, wheras one of my creditors (vnto whome only I was a suretie, would not be pacified with his principall interest and charges at my handes, after the former rate for principalls only but either would haue it after twentie pound per Annum, or els my bodie shoulde lye in prison. The which extremitie rather then my good creditors would suffer me to incurre: they haue all condescended to rebate so much



## To the Reader.

much yearly of their due, to supply my want and satisfie his  
minde, whome mercie would not mooue (the Lord lay it  
not vnto his charge) neither forget to recompence their  
kindenes, that are so willing to extend mercie, as they haue  
learned of their heavenly father. Luke 6. 35. 36.

To conclude I beseech thee (good Reader) to pray for  
mee the Lords vnwortheiest seruant, that as my late fall,  
did bring to iust grief and offence to many: so my  
vprysing by dayly signes and tokens of true  
repentance, may bring double ioy to  
all the redeemed that shall either  
heare or see the same.

Amen.

Thy vnfeigned wel-willer.  
Henry Arthington.



B 2

The



*The fenerall diuisions of the Text.*

And thou Salomon my sonne,  
know thou the  
God of thy fa-  
ther, and serue  
him with a per-  
fecte heart & a  
willing minde,  
for the Lord ser-  
cheth all hearts  
& vnderftadeth  
all the imagina-  
tiōs of thoughts,  
if thou seek him  
he wil be found  
of thee, but if  
thou forsake  
him, he wil cast  
thee off for e-  
uer. 1. Cron.  
28. 9.  
Deuided into  
two partes.

1  
An exhor-  
tatiō to the  
true feare of  
God.  
Which is  
double.

And

2  
Certaine  
found rea-  
sons to in-  
duce there-  
vnto.  
which are  
three folde.

1 Certaine  
circumstan-  
ces going be-  
fore:  
Which are  
foure folde.

3 The ex-  
hortation it  
selfe is dou-  
ble also.

1 Is taken  
from the na-  
turall qual-  
ities of god  
which is  
double

2 Is drawne  
frō the pro-  
mise of god  
vpon con-  
dition.

3 Deriued  
from the in-  
justice of god  
vpon iust oc-  
casion.

1 Who gaue  
this exhor-  
tation.

2 To whom  
it was dire-  
cted.

3 When the  
same was gi-  
uen.

4 Before  
whome.

1 Touching  
the matter:  
2 touching  
the manner.

1 That he searcheth all heartes.

And

3 That he vnderstandeth all thoughts.

The conditon: If thou seeke God,

The promise: he will be found of thee.

The occasion of Gods iudgement: If  
thou forsake him,

The iudgement it selfe: hee will cast  
thee off for euer.

The matter  
is double.

The manner  
double also.

1 To know  
God

And  
2 To serue  
his Maiefty.

1 With a  
perfit heart.

And  
2 With a  
willing mi-  
nde.



## The Exhortation to Salomon.

1. Cro. Cap. 28. verse 9.

*And thou, Salomon my sonne, knowe thou the God of thy  
father, and serue him with a perfect heart, and with a  
willing minde: For the Lord searcheth all hearts, and  
vnderstandeth all the imaginatiōs of thoughts: if thou  
seeke him, hee will be found of thee, but if thou for-  
sake him, he will cast thee off for ener.*



AND all the whole  
Scripture of the olde  
and new Testament  
and euerie part and  
portion of the same:  
is written for our ler-  
ning and further in-  
struction in the fear  
of God (aswel as for  
the Iewes) As Paul  
the Apostle witne-  
sseth. Rom. 15. 4.

So amongst many other notable places seruing to  
that end: This holy sentence before alleadged doth  
conteine in it asmuch varietie of excellent matter  
for mans obedience, (In my simple iudgement) as  
any text in all the Booke of God, bothe for the mar-



## The Exhortation

ter and manner of his woorship, as in explaining the same shall manifestly appeare, if God shall be pleased to blesse my poor endeouour therin, which hath been and is my humble request for the good of all people.

To come to the woordes therefore, they seeme to deuide themselves into two parts.

The first is, A fatherly exhortation to the true feare of God, contained in these woordes. *And thou Salomon my sonne, knowe thou the God of thy father and serue him with a true and perfect heart and a willing mind.*

The second expresseth certaine sound reasons to induce therunto: videlicet *For the Lord searcheth all hearts, and understandeth all the imaginations of thoughts. If thou forsake him, hee will be found of thee: but if thou forsake him, hee will cast thee off for ever.*

Touching the exhortation, wee are more particularly to consider of these points,

First, the circumstances going before,

Secondly the woordes of the exhortation,

Concerning the circumstances, they be foure in number.

1 Who gaue the exhortation.

2 To whome it was giuen.

3 At what time.

4 Before whome.

All which being opened, will bring greater light into the matter following.

Touching the woordes of the exhortation they denyde themselves into two parts also.

First, to declare the matter of Gods woorship:

Secondly, the manner how to perfourme the same.

To come to the matter or substance of Gods woorship that is double also:

Videlicet, *To know (and) serue the Lord God.*

The manner is likewise two folde: that is to say *with a perfect heart, and a willing mind.*

The

to Salomon.

The reasons to perswade heerunto, are threefold  
euerie one more forcible then other:

The first is taken from the naturall qualities proper only vnto God, which is double, *that he searcheth all heares, and that hee understandeth all imaginations of thoughts.* The second is deryued from the promise of God vpon condition. the condition: *If thou seeke God, the promise followeth, he will be found of thee.*

The third and last reason, is drawen wholye from the iustice of God executing his iudgements vppon iust occasion: the occasion, *if thou forsake God:* The iudgement it self, *he will cast thee off for euer.*

Of all which deuisions in perticulers, if I could set downe those seuerall instructions that lye hid therein, then shoulde no man condemne my endeouour nor loose his labour in perusing the same, if with an humble and lowly spirit he marke what hee readeth: yet I wish all men first to try ere they iudge: for the spirit breatheth where it list.

Iohn. 4. 2.

Now to speake more largely of euery perticuler before decided, and first concerning the Author of the whole, wee may finde by the storye going before, and by calling *Salomon* his sonne, that it was *Dauid* the beloued king and prophet of the Lord which dooth giue vs these instructions: So that if wee doe estimate of mens speeches according to their places and speciall iudgements: as if a learned man make an Oration, wee looke to heare it learnedly handled, or if a wise Magistrate should giue a charge vnto the Iurye in some matter of great importance, wee looke to see it wisely perfourmed: Then how much more are wee to expect, that this exhortation proceeding from so wise, learned and holy a king (as the like neuer reigned either since or before in *Israell*) who was so deare in fauour with the Almighty, that he renued with him the couenant of grace (a) as out of whose

Dauid the King  
gave this exhortation.

(a)

Psalm. 132. 11,  
12.

## The Exhortation

whose kindred, right stocke and lyne the promised Sauour should proceed: this must needes insinuate that the exhortation following dooth containe matter of great moment.

<sup>2</sup>  
Salomon the  
Prince, the par-  
tie exhorted.

(b)  
Gen. 25. 23.

Concerning the person to whome it was directed it is plaine by the text, that it was *Salomon* sonne and heire apparant vnto a kingdome (though not by birth right) yet by the Lords apointment as hee (b) delt with *Jacob*: which must needes inferre the exhortation following to comprehend some notable matter, for who would once imagine, that *Dauid* both King and prophet so excellently qualified as we haue heard, would spend his speech at any time, but to good purpose, namely in his latter yeares labouring to instruct *Salomon* his sonne.

<sup>3</sup>  
The time whe  
this exhortation  
was giuen, viz.  
vpon *DAVID*  
his death bed.

1 Cron. 28. 5, 6,

To come to the very instant of time, when this exhortation was giuen by *Dauid*, weefinde it to be a little before his ending, as wee commonly say vpon his death bed: and immediatly after he had inuested *Salomon* into his throne and kingdome in his life time to cut of all occasions for *Adonias* or any other of his elder bretheren to chalenge the same after his death as appropriate to *Salomon* by the Lords election.

This cannot but commend the exhortation following, for if we consider the course of all men, what person is amongst ten thousand, who hauing run ryot all his life time, and being arrested with sicknes vnto death, God giuing the partie grace to repent, but if hee haue the vse of his wits with his tounge to speake will frame his talke to giue good counsaile to those that are present?

(c)  
1 Sam. 13. 14.

Oh then how much more surely may wee looke from *Dauids* mouth, for a wise, godlye moste comfortable exhortation, beeing chosen of the Lord, yea after his (c) owne heart, and now about to take his leaue and last farwell of this wretched world, withall  
the



the pleasures and treasures therof, as his wife, Children, friends, lands libertie and life it selfe, who can I say (in respect of the promises) but expect the exhortation following to be most excellent.

Now to proceede vnto the last point touching the persons, before whom *David* exhorted *Salomon*, the wordes precedent before our text saith, it was in the presence of all his Nobles. sending for them as semeth of purpose to be eye and eare witnesses vnto his counsaile and last speeches to *Salomon* his sonne the rather to put him in continuall remembrance to practise the same after his death this must needs illustrate the exhortation following to bee woorthye the noating of all estates and callings, for the better manifestation whereof, it shall not bee amisse to repeat *Dauids* wordes concerning the great assembly of all estates, before whome hee exhorted *Salomon*, which are these: *David* assembled all the Princes of *Israell*, the Princes of the Tribes and the Captaines and the bands that serued the king and the captaines, and the rulers (d) of all the substance and possession of the king and of his houses with the Eunuches and the mightie and all the men of power vnto *Ierusalem*, As it were calling an high Court of parliament of all Estates: how greatly dooth this importe that the exhortation must needs containe mater of greatest importance, to make the same knowen vnto all his Estates, before God called him out of this world.

But if wee shall searche a little further, into the manner and behauiour of this good King before all his Nobles, ere hee began to vtter these speeches, it is said, (e) that *David* stood vp vpon his feet and spoke as followeth, heare ye my bretheren and my people: preparing them all to a reuerent attention to heare that which followeth, and so after some generall

C,

speeches

<sup>4</sup>  
The persones  
before whome  
the exhortation  
was giuen. viz.  
the whole assem-  
bly of *Dauids*  
Nobles. &c.

(d)

1 Cron. 28. 1.

(e)

1 Cron. 28. 2.

## The Exhortation

speeches vsed to them all concerning his purpōle touching their gouernment: by and by hee directeth his speeches to *Salomon* his sonne, as the moste honorable person in presence, to moue them the more to marke his speeches, seeing they all knew that *Salomon* should succeed *Dauid* in his kingdome.

So that if wee remember all the circumstances of time, place and persons, by whome, to whome, and before whome, with all other accidents before the exhortatiō, we cannot but expect that it wil prooue as godly, as graue, as learned and excellent, as euer proceeded from the mouth of *Dauid*.

O then consider, seing we haue heard so many notable and heauenly sentences recorded and registred in the holy Scriptures, of *Dauid* the King and Prophet of the Lord. As in the bookes of *Samuel*, of the *Kings*, of the *Cronicles*, but cheifly in the *Psalmes* and sundry other places, which approue him so graced with all kinde of good gifts for his place and calling, as the like King was neuer in *Israell* (*Christe Iesus* excepted) how ought these reasons to rouse vp our attention to marke that which followeth.

Now let vs heare the exhortation it selfe. *And thou Salomon my sonne, knowe thou the God of thy Father, and serue him with a perfect heart, and a willing minde. &c.* What mortall man could giue better counsel, concerning the dutie of all degrees in so few speeches? In which graue aduice, directing the s<sup>a</sup>e first vnto *Salomon*, he doth insinuat thus much in substa<sup>n</sup>ce.  
O *Salomon* of all the sonnes that God hath giuen mee, (as I haue had diuers and elder then thy selfe, si<sup>n</sup>ce I came to my kingdome) yet to thee (abooue the rest) haue I borne the greatest looue, and for thee chieflye haue I prayed to my God, that thou mightst succede mee in my kingdome, wherof alreadie

to Salomon.

,readie I haue put thee in possession, and doe publicly pronounce before all my Princes: that it is the will of God so to haue it, and that thou shalt buyld an house (f) for his worship: Now therefore my deare sonne, seing thou art preferred to this hie prerogatiue of Gods only fauour and mere mercie, and that I am going the way of all fleshe, with full assurance to ryle againe to glorie, heare now the last wordes of thy father *Dauid*, that euer hee is lyke to speake to thee in this world being such as tende most for thy honour and comfort, looke thou learn, therefore to make good vse of them, euen to knowe, and serue the God of thy Father: what heart so hard (if it were not of flint) but would haue relented to heare such wordes vttered from so woorthye a Father, as was annointed the Lords kingly Prophet?

(f)  
1 Cron. 28. 5, 6

The Introduction into the matter being spoken off, let vs now proceede to intreate more plainly of the exhortation it selfe following, which consisteth of two partes, to knowe and serue God: *Dauid* saith not to *Salomon* know thy God only, and goe no further: or serue thy God, and leaue out knoweledge: but knowledge and obedience must bothe ioyn together, in the true worship and seruice of God: Beholde then what heauenly doctrine, for our instruction doth lye in the entrance of this exhortatiō, which in foure wordes dooth comprehend the whole substance of christian Religion *videlicet*, To knowe and serue God, or to serue God according to knowledge, in which shorte sentence this coniunction *And* is to be noted, and in all such like phrases obserued, for it commonly ioyneth either two vertues or vices together, for the further explaining of the Lords will: As where hee saith, *Hee that heareth my wordes and doeth the same I wil liken him to a wise builder.* and again,

Marke this.  
knowledge and  
practice, must  
ioyne together  
in a Christian.

(g)  
Mat. 7. 24



## The Exhortation

(b)  
Luke. 11. 28.

(c)  
Isay. 5. 10.

Blessed are they that hear the word of God and (b) keep it. Again, Woe be to them that call euil good (c) and good euil. with a number such like sentences recorded in the Scripture for our warning and instruction.

Two sortes of  
sinners reprobated

<sup>1</sup>  
All carnal gos-  
pellers.

<sup>2</sup>  
All popish pro-  
fessors.

A carnall gos-  
peller described.

The vnfaerie  
frutes of manye  
gospellers.

And if wee marke well the force of *Dauids* speeches, exhorting *Salomon* to knowe and serue his God, wee shall finde his mynde and meaning thereby, to confute and condemne two sortes of sinners, that should after his tyme ryse vp in the world.

The former sorte, doe bragge and boaste much of their knowledge in Gods woord, but haue no care to frame their liues thereafter, whome wee call Liber- tines or carnall Gospellers.

The latter on the other side, take pleasure in do- ing but at no hand as God requireth of them, and such wee call all popish professors or professors of po- perie, who make their owne wills a lawe in Gods woorthippe.

But to lay open both these kynde of sinners to the view of all men, of the former sorte are all such per- sons of what calling soeuer, as will be accounted pro- fessors of the Gospell, and perhaps haue it on their tungen endes, but not in their hearts where it should be lodged, to rule and refourme their liues thereafter. As *Dauid* vsed *Psal. 119. 11.* for cast your eyes a lit- tle into their proceedings how they cary themselves in their conuersation: and you shall finde some of them common prophaners of the Lords name, and Saboths: some disobedient to their parents and ma- sters, and such as be lawfully plated ouer them: some are malicious and wickedly minded, some are licen- tious giuen to vncleannes, some are beastly *Epicures*, delighting only in surfeting and drunkennies, some giuen to their pleasures, stage playes and such like, some are ambitious or vain-glorious persons, some are

to Salomon.

are verie couetous and mercileffe persons, some are extorting fraudulent persons, some giuen to lying, swearing and blaspheming, some to backbyting, flandering and such lyke, all which make Religion nothing but table-talk, or vse it as a cloake to couer their filthieness.

But let all such persons knowe and learne thus much, that except their liues and conuersation be answerable vnto that Gospell which they so much talk of, so as their practise agree with their profession, and bothe be guided by the rule of Gods word, in vain doe they bragge of the name of Gospellers: Nay the greater shew they make of the same, and the lesse they regard to frame their liues thereafter: the greater and more sharp shall be their Iudgements: for so the Lord Iesus himself saith: That Seruant that knowes his masters will and dooth it not <sup>(k)</sup> hee shall be beaten with many stripes, for as without the light of the Gospell of Christ, no man can see how to walke to please God, so vnlesse all men bee as careful in their liues to followe that light as *Dauid* <sup>(l)</sup> did, professe what they please, it is to no purpose: for pure religion and vndefiled, as the Apostle *James* describeth the same, <sup>(m)</sup> is to keep a man vnspotted of the world: for not euery one that saith *(Lord, Lord)* shall inherit his kingdome, <sup>(n)</sup> but those that withall obey holy will.

It shall be good therefore for euery christian to follow Christs counsaile whilst wee haue the light to walke <sup>(o)</sup> after the light, that wee may become the children of light and so with Christ inherit his glory. Thus much at this present against all those bad kinde of people, that would be taken for great professors and yet by their liues prophane all religion, practising those things which are vngodly, their soules and

Who are vain  
gospellers and  
worshippers in  
vaine.

<sup>(k)</sup>  
Luk. 12. 47.

<sup>(l)</sup>  
Psal. 119. 105.

<sup>(m)</sup>  
James. 1. 27.

<sup>(n)</sup>  
Math. 7. 21.

<sup>(o)</sup>  
John. 3. 21. &  
12. 35, 36.

Good aduice  
to carnall gos-  
pellers.

## The Exhortation

consciencs witnessing the same: to the great dishonour of almightie God, and the like discredit of his glorious Gospell: besides the danger of their owne soules, vnto whome I wish from the bottome of my hart (that as they seem religious in shew, and would be so accompted of others) they would become doers of the woord (p) and not hearers only, deceiuing their owne soules. Now let vs come to the latter sort of people that haue so great a minde still to be doing and yet refuse to bee guided therein by the light of Gods woord: If a man should aske a deuoted papist what kinde of good woorkes they make most account of, they will answere, to say and sing masses, for the quick and dead, to go on pilgrimage, creeping to crosses, censuring of Images, building of monasteries, praying to saints, and for the dead, singing and ringing for soules departed, procuring of popish pardons and indulgences, with their ouerplus woorkes of supererogation, to purchase an higher place in heauen for the selues and their friends: he neither can nor will answer directly that these woorkes are enioyned by the law of God, for they all knowe right well that there is neither commaundement nor example of any such expressed in Gods woord but the flat contrarie: If one demaunde further then, why they vse them? they wil soone reply, by the church commaundement, which they account to bee about the scripture, wherof they holde so base an opinion that to be altogether ignorant therein, they tearme the mother of deuotiō and so the more ignorant the more deuout.

How wel all these points agree with the Scripture concerning their perticulers, marke what followeth and first touching the Church: we will obserue these foure points chieflie.

1 First, what the Church is called and whereof it con-

(p)

James. 1. 22

The Papists  
good woorkes.

What opinion  
Papists holde of  
their Church &  
the scriptures.

4 special points  
of the Church.



## to Salomon.

consists.

2 Secondly, wherupon the Church is compact and builded.

3 Thirdly, by whome and what lawes she must be gouerned.

4 Fourthly, Whether those lawes may bee truely said to be aboue the Church, or the Church aboue them: All which points beeing rightly considered, will plainly decide this troublesome controuersie, betweene vs and the papists, touching the authoritie of the Church.

To come to the first point, the Church is called the house (q) of God the spouse (r) of Christ the temple (s) of the holy ghost consisting only of true beleeu-  
 ing (t) christians in his woord, whome we commonly call the *Church-militant*, to distinguish it, from the triumphant, and from that house of stoane and timber appointed for the place of Gods woorshippe which then was called the Temple of God.

what the church is called.

(q)

1 Tim. 3. 15.

(r)

Ephes. 1. 22.

Reuel. 21. 9, 10

(s) (t)

1 Cor. 3. 16.

Shee is also called Catholique or vninerfall, because she containeth the complet number of all faithfull Christians in all ages, and of all callings throughout the whole world.

She is also called *one*, because all her members are of one faith (v) one religion, one heart and of one minde, to woorship and serue God after one rule, which is his blessed woord.

(v)

Ephes. 4. 4, 5, 6.

1 Cor. 14. 33.

(x)

Isay. 4. 3, 4.

Act. 15. 9.

(y)

She is also called *holy*, (x) because she is purified by the blood of Christ, and ought to be (y) holy as hee her Lord is holy.

1 Pet. 1. 15.

(z)

1 Tim. 3. 15.

(a)

Ephes. 5. 23, 24.

She is also called the *Pillar* (z) ground of trueth because shee dooth not onely professe the trueth but ought to witnes and vpholde the same (a) so farre as the woord of Christ her hed dooth teach her, either for religion or conuersation.

The

## The Exhortation

2  
Whereupon the  
Church is build-  
ed.

(b)

1 Pet. 2. 4, 5.  
Ephe. 2. 20.

(c)

1 Pet. 1. 23. &  
2. 9.

To speake of the second point whereuppon the Church is cōpaēt and builded, the Scripture beareth witnes, that the church is builded vpon the doctrine (b) of the Prophets and Apostles, *Christ Iesus* being the hed corner stone: for the same scriptures that doe witnes the calling of *Abraham: Isaac* and *Iacob* and all the rest of his chosen seruants, whome *Peeter* calleth a royall preeſthod and kingly nation, (c) regenerate and renued by the immortal ſeede of Gods ſacred woord, thoſe places doe witnes, that the Church of *Christ* is built on his woord: for otherwiſe they had not been called.

3  
By whome and  
what lawes the  
Church is to be  
guided.

(d)

Math. 23. 12.

(e)

Iohn. 10. 4-5.  
& 16. 13. 14

Concerning the third point, by whome and what lawes the Church is to be ruled, that is very manifeſt (according to the ſcripture) by the Lord *Iesus* and his onely ordinaunces: for ſeeing hee alone is her Lord, huſband, head, king and Gouvernour, preſeruer and protectour, vnto whom all (d) power in heauen and earth is ſubiect: It ſhould derogate to much from his honour and glorie, to haue the Church his ſpouſe guided and governed by any other lawes and ordinaunces then by his onely: (e) neither will his chosen heare any other.

4  
Whether the  
Church or ſcrip-  
ture muſt be ſo-  
ueraigne.

The fourth and laſt point, which is the maine ground of the whole controuerſie, videlicet, whether thoſe lawes and ordinaunces which *Christ* hath commended and cōmaunded in his woord, are aboue the Church, and ought to direct her in all matters touching religion and conuerſation, or that the Church is aboue the ſcripture, and may choppe and chaunge the lawes and ordinaunces of *Christ Iesus* at her pleaſure.

Sundry reaſons  
that the Church  
is to be euer di-  
rected by the  
ſcripture.]  
1 Reason.

The answer is plaine (by many reaſons) that *Christ* and his ordinaunces muſt ouer rule the Church in all things. The firſt, if the lawes of Princes ruling by  
Juſtice

to Salomon.

Iustice, ought to be receiued, professed and practised of all their subiects, much more the Church, ought to bee gouerned by the Lawes of Christ her Lord and king.

Secondly, if the lawes and ordinances giuen by *Moses*, who was but a seruant, might not bee abrogate, chopped or chaunged of any mortall creature without (f) the displeasure of the Almighty, much lesse then those lawes and ordinances of the Lord Iesus being the chiefe Lord and ruler ouer all.

Reason.

(f)

Deut. 32. 26.  
Gal. 2. 10.

3 Thirdly, when Christ gaue commission to all his Apostles to preach and teach all people and nations: hee left them not libertie to preach what they list, their owne traditions or vain inuentions: but what soeuer him selfe before (g) had taught and commanded.

Reason.

(g)

Math. 23. 20.

4 Fourthly, if Christ Iesus only be Lord, head and husband vnto his Church (as none of the aduersaries dare deny) then it followeth, that hee being aboute his Church, (as the head ouer the members) must needs rule ouer her by his owne lawes and ordinances: except they holde (against reason and gods law) that the members ought to ouer rule the head, or the wife the husband: & so haue you this grosse opinion of the papists, that the authoritie of the church to be aboute the scripture which is the law of Christ her head quite ouerthrowen as deuilish and damnable; But the Papists may reply and obiection vnto mee, that some lawes and ordinances prescribed by Christ, and expressed in his woord (euen within the compasse of the new Testament) were soone after abrogate and dissolued, therefore those ordinances expressed in the woorde are not perpetuall, and so cannot rule the Church in all ages.

Reason.

The Papist opinion of the church aboute the scripture, quite ouerthrowne.

An obiection.

To this I answer and graunt the president, but

The answer.

D

deny



## The Exhortation

What offices  
temporary.

What kinde  
perpetuall.

An other obie-  
ction.

Answer.

(b)  
2 Tim. 3. 16.

An other obie-  
ction.

(i)  
Act. 2. 3, 4.

deny the consequent, for the Lord Iesus ordeyned some callings in the Church to be but temporary as Apostles, Prophets and Euangelists, which could not continue in the Church for euer, because they were onelie extraordinarie callinges for the first gathering together of the Church in all kingdomes, after Christs assention: But he ordained other lawes and offices, to be as standing and perpetuall ordinances for the continuall instructing and gouerning of his Church and chosen people vntil his second comming as appeareth plainly *Rom. 12. 4. 8. 1 Cor. 12. Eph. 4. 8. 13.* and therefore may at no hand be altered, chopped or chaunged by any mortall creature, without manifest rebellion against the Lord Iesus.

The papists being driuen from the former starting hole, by and by they retyre into an other, and reason thus for the authoritie of the Church: the Church cannot erre, therefore shee must needs bee about the Scripture.

To this may be answered, that if it should bee graunted the Church could not erre, yet it followeth not, that she were aboue the scripture: vnlesse they holde that the Scripture may erre, which is an absurde most damnable doctrine, that the scriptures giuen (b) by inspiration from God can erre in any point, which were to accuse Gods sonne of error.

But let vs see how trimely they prooue that the Church cannot erre: they say God hath promised vnto his church, to send his holy spirit to lead and guide her into all trueth, which he perfourmed when hee sent the holy ghost in (i) clouen tounges immediatly after Christs assention, vpon his Apostles and chosen disciples, therefore the church cannot erre, which they transferre to the Church of Rome, as peculiar only vnto her holines.

So

to Salomon.

So long indeed as the Church is guided by Gods spirit shee cannot erre, because his spirit cannot erre: but when she is not led by the spirit of God, she can not but erre, for the want of Gods spirit, is the roote of all errors: therfore if they will rightly discern between these two points and proue that their church of Rome cannot erre: they must make it plaine, that her doctrine and gouernment is and hath beene alwaies guided by Gods spirit which cannot be iustified, but the quite contrarie in manner following.

Answer.

That Church which refuseth to be guyded & gouerned by Gods woorde in all thinges, that church is not euer lead by Gods spirit, and so must needs erre: but the Church of Rome refuseth to bee guided and gouerned by Gods woorde in many thinges, therfore shee is not alwaies lead by the spirit of God, and so must needs erre.

The first syllogisme to proue the Church of Rome to erre.

The first part or maior of this proposition: that the woord and spirit of God are inseperable companions cannot be denided, for the one hath alwaies relation to the other: and therfore our Sauour Christ when hee promised to send his spirit the comforter vnto his Apostles least they should bee deluded by the spirit of error, hee giueth them a sure marke how to know the holy Ghost: When hee cometh (saith Christ) hee shall not speake of him self, but whatsoever hee hath heard (k) and receiued of mee, that shall hee speake and teach vnto you: for hee is the spirit of trueth, who shall bring vnto your remembrance whatsoever I haue taught and commanded you, and those things are sufficient vnto life eternall: so that the spirit of God dooth alwaies appeale to the holy scripture for her approbation.

(k)  
John. 14. 26 &  
16. 13, 14. &  
17. 17.  
Mat. 28. 20.  
John. 20. 31.  
Make this,

The latter part or minor of this proposition that

## The Exhortation

The second argument.

the church of Rome must needs erre I proue thus : That church which teacheth other points of doctrine touching faith and religion, which is not approoued by the holy Scripture, that church must needs erre.

But such a one is the church of Rome: and therefore shee must needs erre. &c.

The maior part of this proposition is proued before.

The minor or latter part, that the Church of Rome teacheth certaine pointes offaith and Religion, not warranted by Gods woord, is thus proued.

That Church which teacheth that her authoritie is aboue the Scripture, that she cannot erre in matters of doctrine: that in the Church bee seuen sacraments: that prayer to saints and for the dead is lawfull: that there is a purging place for sinne after this life, before a man can get into heauen: that to goe on pilgrimage, to pray before Images, and to creep vnto crosses are good woorkes that please God, that men may by the woorkes of superrogation merit an higher place in heauen for them selues and their friends wherof there is no mention in the woord of God: that Church must needs erre in matters of doctrine. But such a teacher is the Church of Roome, therefore the church of Rome must needs erre.

The maior part of this proposition hath no warrant in the woord of God.

The minor is the practise of the church of Rome as no deuoted papist can deny.

Therefore all the former conclusions against the Church of Rome, that shee is not subiect to Gods woord in all things: that she teacheth certain pointes offaith and religion not warranted by the scripture, that therefore shee is not alwaies led by the spirit of God, that so of necessitie shee must needs erre, is mani-



manifestly prooued, which is more apparant in these pointes, that shee presumeth to preferre her decrees, tradition sand authoritie aboue the holy Scripture, as no learned papist can deny.

An other obiection our Aduersaries makes against the authority of the scripture, what if a cōtrouerſie do aryſe ſay they about the vnderſtanding of ſome place in Scripture, who muſt then bee iudge thereof but the catholick Church.

I anſwere not the Church, but the woord of God ſtill, for if the Scripture be appointed to iudge (l) vs all at the laſt day, as our Sauour Chriſt dooth teſtifie, who will deny it to be of force, to iudge all controuerſies in Religion, yea euen ſuch as ſpring with in her bowels, for doe wee not all knowe that albeit Satan alledged ſcripture in tempting of Chriſt, yet on ly by the Scripture the Lord confuted him, *Mar. 4. Luk. 4.* And ſo likewiſe did the true Apoſtles, (m) all falſe Apoſtles.

We ſe therefore (by Chriſts example and his deare Apoſtles) that the church in all Ages, and in all cauſes of cotrouerſie, did ſubmit her iudgment to the holy Scripture, as the Lord more plainly anſwered the *Saducies* (pleading a deuorſe betweene man and wife (n) by *Moses* permiſſion) and ſaid it was not ſo from the beginning alleadging the firſt inſtitution of mariage not to be diſſolued by any but the maker (o) by more auncient authoritie of the Scripture: wherby they were all put to ſilence.

But let vs admit the church to haue power to decyde all controuerſies, yet the ſame muſt euer be intended of that communion of Gods Saintes which ſubmit their iudgment vnto the Scriptures: and not to that malignant ſynagog of ſatan: (I meane the ſuppoſed church of Rome) which presumeth to prefer

Obiection.

Answer.

(l)

John. 12. 48.

Chriſt and his church, appeale to the ſcripture.

(m)

1 Cor. 15. 314.

(n)

Deut. 24. 1.

(o)

Gen. 2. 24. & Math. 19. 4, 5, 6

## The Exhortation

her decrees and decretalles to the woord written, which Christ hath left as a rule to his church, as before hath beene prooued.

Mat. 28. 20.

That ignorance  
of scripture sho-  
uld be mother of  
deuotion, is ab-  
surd.

To come to the other pointe which the papistes holde that ignorance of scripture is mother of deuotion, so flat repugnant to this rule of *Dauid*, who wil- leth *Salomon* to knowe his God, and likewise against the reproofe of the *Saducees* by our sauour Iesus who charged them all with manifest errors, because they knew not the holy Scriptures, *Math. 22. 29.*

17714A

(1)

14. 21. 1401

(p)

1. Pet. 1. 23. &

also 2. 2.

17714A

(It must needes be an absurde opinion, as to denie an Infant the mothers milke, and yet holde opinion it should growe the better: for seeing the woord of God is called the very seed of our regeneration, (p) and that pure and sweeter milke wherby we are nourished vnto life eternall, how is it possible that wee should growe in knowledge, in faith or in repentance as the Lord requireth, without the right vnderstanding therof.

Why Popish  
preists barre the  
common reading  
of the scripture.

But if you would know the reasons indeed, why the papists barre the common people from reading of the Scriptures: It is because the knowledge therof would bewray and detect all their wil-shipings before recyted, to be nothing els but their owne in- uentions, without any warrant from the woord of God, which if all Christians knew to be true, (as before hath beene prooued) and that our Sauour reie- ceth the same, saying to all such that they woorship him in vaine, teaching for doctrine mens precepts. *Mat. 15. 9.* they would not suffer themselves (like blynde men) to be led still blynde folde, which way they please: and heeruppon it commeth why they keepe the Scriptures in a straunge language, that ignorant people cannot vnderstand the same, and why their seldome popish preachers doe in their sermons

What is vaine  
woorship.

1. Pet. 1. 23. &

also 2. 2.

17714A

alledge

alledge so little Scripture, and so prophane histories, and why they plant ouer the people such popish pul-  
sles for the moste part, as can hardly read their latin  
seruice, only to keep them still in ignorance.

Yet doe the papists (to countenance their error)  
pretend some places of the holy Scripture, as that of  
*Peeter*, where hee saith, our brother *Paul* hath writ-  
ten some things hard to vnderstand, which they that  
are vnlearned and vnstable, peruert. &c. 2. *Pet*: 3. 16

An objection.

Whereuppon they gather that because *Peeter*  
saith some places of *Pauls* Epistles are hard, therfore  
the whole body of the scriptures are harde; or be-  
cause some vnlearned men are vnstable in their  
waies, therfore all the common people are of that dis-  
position: otherwise they would not seclude them all  
from reading the scriptures in their mother tounge.

But to make this more plaine, albeit I might ann-  
swere *Peeter* with *Peeter*, euen in the verse before  
this place alleadged, that *Pauls* Epistles and his were  
both directed to one sorte of people (q) and therfore  
ought to bee read of them all, or els to what purpose  
did they write vnto them, yet will I plainly confute  
their oppinion by other places of the holy Scripture,  
and that by comparing their doctrine together.

(q)  
2 *Pet*. 3. 15.

The Papistes teach, that the whole woord of  
God is hard to vnderstand.

Comparisons

But this our kinglie Prophet saith, That the law  
of the Lord is easie to vnderstand, and giueth wis-  
dome vnto the simplest.

*Psalmes* 119: 105.

Againe, The Papistes dehorte simple People  
from reading the Scriptures: contrariwise bothe  
*Moyse*, *Dauid*, *Paule*, and *Christ* him selfe doo  
warne all men to search the holy scriptures that so  
it may dwell plentifully in them.

*Deut*. 6. 6, 7.  
*Psalms*. 119.  
*Coll*. 3. 16.  
*Iohn*. 5. 39.

Now



## The Exhortation

Whether to be-  
leeue papists, or  
Christ & his A-  
postles, to be  
more safe.

Now let all men iudge that haue the vse of reason, whether it is better to beleue the papists vpon their bare woord in matters of saluation, or the counsaile of *Moses, Dauid, Paul* and *Christ* himselte being contrarie therunto: as euerie one may see by the former comparisons.

Marke these  
comparisons.

But to make the absurditie of the papists reason, to inhibite lay people the reading of the Scriptures to appeare manifest, because some places therof bee hard to vnderstand, as *Peeter* sayes of *Pauls* Epistles. It is all one, as if one shoulde affirme, that because there be some bones in a shoulder of mutton, therefore it is nothing but bones, and no fleshe thereon at all: or because some places in the riuer be deep, therefore all the riuer from head to foot is deepe, and no shallownes to be found therein, which were most ridiculous to affirme: even so is this opinion of the papists, that because some places in Scripture be hard, therefore all the whole body of the Scripture is hard, so as lay people may at no hand read them, expressly against the before alleadged woordes of *Dauid* the Prophet and *Christ* himselte, that they are easie to vnderstand, and whosoever lookes for eternall life, he must diligently searce the holye Scriptures *Psal.* 119. 7. *Iob.* 5. 39. But some papist may obiekt that all this fore charge laid vpon them, to barre simple people the reading of the Scriptures is most false, for they caused one *Gregory Martin* of late to translate the new Testament into the english tongue, that all sortes of people might read therof, at their pleasure and leasure.

An obiection

Answer.

I answer and graunt indeed, that there is such a booke in the english tongue, (though not permitted in England) yet my assertion, (that they would haue all men ignorant therein) standeth vnrereasonable by diuers

diuers reasons.

1 First, in deferring the translation thereof so long a time, *videlicet*, almost 30 yeares after her Maiesties prosperous reigne ouer vs, whereby their good will to seeke our saluation dooth slowly appeare, besides the omitting of all the olde Testament.

2 Secondly, by the barbarous obscuritie of the text, which in many places is so darck and difficulte, as the common people can hardlye vnderstand the bare text in english without an Interpreter.

3 Thirdly, by the infinite number of strange annotations and interpretations, ferched from all sorts of former wryters how corrupt soeuer, for the stronger maintenance of their grosse opinions, against the plaine text of Scripture in most places as before a-leaded.

4 Fourthly, The councell of Trent forbidding all lay people the reading of the scriptures, who darre read them that would auoyde his curse?

Hauiug thus confuted the dangerous errors of both sortes of aduersaries against this holesome counsaile of *Dauid* the king, to knowe and serue God. Let vs now proceede to inquire further, what kinde of God it was, whome *Salomon* was moued so earnestly to serue, was it the God of the *Philistines*, or the God of the *Amonites Moloch*, (r) or *Asteroth*: No, no, It was the God of his father, *The God of his father*, as if *Dauid* had said vnto him.

O *Salomon* my sonne, the God of thy father *Dauid* is that onely almightie and eternall God, the creator, gouernour and preseruer of heauen and earth and all things therein, who so tenderly beloued me, thy father, that beeing moste vnwoorthie and the least (s) and youngest of all my bretheren (yet he chose mee to be the king of *Israel* to guide and go-

E

uerne

(r)

1 Sam. 7. 3.  
Iudg. 2. 13.  
1 king 11. 7.

(s)

1 Sam. 16.  
11 12 27

## The Exhortation

(1)  
Psal. 78. 71.

(v)  
1 Sam. 17. 4. 51.

uerne his peculier people) euen then when I followed the Ewes with young, and as a speciall signe thereof, before I came to the throne and kingdome, did only deliuer mee from a Lyon and a Beare (v) but gaue mee also victorie ouer that mightie and monstrous Gyant *Goliath* of *Gath*, that proud boasting vncircumfized Philistine, who disdainfully defied the whole host of *Israel*, but my God gaue mee strength to cut of his head, therefore know that God, that only good God.

Againe, this almightie God of heauen and earth hath doone more for thy father then so (for though *Saul* the last king my predecessor, knew and was enfourmed by the Prophet *Samuel*, that God had appointed I should succeed him, I being then his poor sonne and seruant, yet did he seek my vtter destruction, (by all meanes possible to preuent Gods purpose) but the Lord by his prouidence did safelye protecte mee from all manner daungers, (though I was pursued from place to place) and in his good time brought mee to this kingdome, and now hath subdued and subiected vnder me, all mine enemies, prolonging my reigne to gouern his people full fortie yeeres together: and hath further graunted my humble request, that thou my sonne *Salomon* shalt succee me in my kingdome, therefore know thou that God that gracious good God.

Again, this almightie God of heanen and earth, hath yet done more for thy father *Dauid* then all before mentioned, for wheras all mankinde by the fearful fall of *Adam* and *Eue* our first Parents, were iustly deprivied of all felicitie, and become Satans vassals subiect to all miserie.

If then it so pleased his gracious goodnes, by his covenant of grace, to indent with mankinde, that the  
womans



womanis seede should (x) crush in peeces the head of the serpent: & afterwards, the Lord declared in more speciall manner to our forefathers *Abraham* & *Isaac* and *Jacob*, that in their seede (as speaking of one) (a) the promised sauour should proceede: And because the last of these three Patriarchs had twelue sonnes, who were all dispersed into twelue trybes, whereof this great people are sprung as wee see, it further pleased his almightie Maiestie to make it manifest vnto all posterities, out of which trybe the Sauour shoulde spring, that is to say, from the trybe (b) of *Juda*, out of which stock (c) my father I say came: yea the Lord hath reuealed and sworne to me thy father, that out of the issue of mine owne bodie, (d) this blessed *Messias* shalbe incarnate who shall saue his people from all their sinnes. In whome I belecue, (as in mine onlie Sauour) (e) and so doe commend my soule into his hands: O my sonne *Salomon*, knowe thou therefore that God, that euermlasting good God of thy father *Dauid*.

This holy Exhortation beeing giuen to *Salomon*, to knowe and serue his God, wee are to gather thus much, that vnder his person (as principall) the dutie of all degrees is discrybed: for *Dauid* speaking to *Salomon* as cheife, in the presence (as it were) of all his Subiects dooth include and insinuate their duties also: that euerie one of them in their place and calling ought diligently and faithfullie to learne and knowe to serue this God.

By this rule may some say, you woulde haue all degrees to become Scripture-men and to carrie the Bible in their handes to Sermons: but that were a shame, for men of highestate and calling: it is not be- seeming their places and callings to studie the Scrip- tures.

(x)  
Gen. 3. 15.

(a)  
Gen. 12. 18.

(b)  
Gen. 49. 10.

(c)  
1 Cro. 22. 4.

(d)  
Psal. 89. 26, 27  
& 132. 11.

(e)  
Psal. 27. 1. &

Under the per-  
son of *Salomon*,  
the dutie of all  
degrees is disci-  
bed.

## The Exhortation

**Answer.**

Great men of necessity must studie the scriptures.

An other objection.

**Answer**  
Young princes and noble men must studie the scriptures.

**Psalm. 119. 9.**  
(g) **Psalm. 119. 3**  
and 119. wholly

To preclude the studie of the scriptures most dangerous.

The answer heerunto is plain and easie, for there is hardly any calling in this world greater then *Salomon*: hee was heere apparant vnto a mightie king and put in possession of his crowne and kingdome, in his fathers lyfe time, and yet his father *Dauid* giues him in charge, that *Salomon* himself should know and serue his God which can neuer rightly be perfourmed, but first of necessity hee must learn the holie scriptures, which containe the matter and manner of Gods woorthip and all other duties whatsoever.

But yet by your leaue (fir) such as be great men of high estate or calling, they may well deferre the studie of scripture vntill their olde age: and in the meantime follow their pleasures, and towards their latter end then learn to dye well.

This vaine excuse, is plainly refell'd by *Salomons* example, who being a young prince and but newly entred into his kingdome, was euen exhorted by *Dauid* his father to learne to knowe the Scriptures, as in an other place hee perswadeth all young persons by way of a question saying, wherewithall shall a young-man redresse his wayes, but (f) by guiding the same according to Gods woord: the continuall holy meditation whereof, is a sure signe of a blessed man (g) as him selfe dooth witnesse.

And *Salomon* likewise following his good father dooth aduise all estates and callings not to forget to serue their God during their young yeares, before olde age dooth steale vpon them.

*Ecclesiastes. 12. 1.*  
Thus doe you see all excuses remooued to hinder great men from studying the scriptures euen during their young and youthfull yeares, which to deferre vntill their olde age is moste dangerous: for it is but as a dreame for them to dye well, if they haue no

care

care in the meane space to liue wel: or can they at all liue well indeed, and knowe not Gods law the rule of well doing, or hath any estate a lease of his life to liue vntill olde age? or any good assurance beforehand, that then they shall haue grace to knowe and serue God, hauing all their former yeares reiected the meanes to attaine thereunto in neglecting the studie of the holy Scripture, or diligently to frequent holy exercises, oh how sore be such men deluded.

An obiection.

But it may be objected by such a great personage if I should be knowne vnto my superiours, to become a student in the holy scriptures, or to carie the book of God in my handes, I should to much discredit my calling.

Answer

Let all great persons consider better of that which followeth: Shall it bring no dishonor vnto their places, to be seene with prophane bookes of pleasure in their hands, as bookes of loue, poetrie and such like: and shall it procure disgrace to thier persons to hold the holy Bible in their hands? How great an absurditie is this, to imagine that the book of Christ Iesus (in whome only they looke for saluation) should procure their disgrace amongst their fellow christians: as though it were vnbecoming great men too knowe the miserie of their redemption, or how they should serue their blessed Redemer, which no calling will carpe at, but such gracelesse persons as haue no care nor conscience at all of their owne saluation.

None but careless persons of their saluation will carpe at such as studie the scriptures.

And truly if great men were well acquainted with such excellent matters and variable chaunge thereof, as is plentifully exprest in the holie scriptures, of what point soeuer they woulde bee resolved, either touching this world or the world to come: they would preferre the studie thereof to all other pleasures and so dayly seuer and sequester them selues for one hower

The holy scriptures before all other writings for excellent matter, and variety thereof.



## The Exhortation

at the least, at morne, noone or night, to meditate & contemplate the holy woord of God.

1  
Of the vse and  
end of all things  
created.

For first, if they would know the course & creatiō of all things created within the compasse of mans capacitie, with the right vse and end of euerie thing, the first booke of *Moses* called *Genesis*, with that of *Salomon* called *Eccle*: will satisfie them fully therin.

2  
Of the most an-  
cient law & ma-  
ner of gouernēt.

If they would be acquainted with auntient lawes and statutes, how and by what ordinances the most auntient fore-fathers were guydēd and gouerned, either touching Religion or conuersation: The first fīue books of *Moses* set down in the bible doe plenti-fully intreat of all such speciall matter as cannot but delight the Reader very much.

3  
Of ancient his-  
tories, how gods  
seruauntes haue  
bene most stran-  
gely protected.

If they take pleasure in reading fine histories, how the Seruants of God from time to time haue been most straungely protected and preserved, and that in greatest and immiuent daungers, by the almightie power and prouidence of God: the whole bodie of the Scripture is full of such examples: name-ly the books of *Hester*, *Nehimiath*, *Efra*, *Ruth* & such like.

4  
How God in  
olde time, did o-  
uerthrowe his e-  
nemies.

If they would vnderstand the course and successe of all the Lords battels in former ages before Christ his birth, how euer hee defended their cause and quarrell that put their trust in him, and on the other side discomfited their enemies when they thought them selues most sure to preuaile: let them ouerread the bookes of *Exodus*, *Ioshua*, *Iudges* *Samuel* both the *Kings* and *Cronicles*, and they will confesse they neuer heard the like.

5  
Why in all  
ages Countries &  
Kingdomes haue  
bene subuerted.

If they desire to see and view why Countries and kingdomes were subuerted in old time and knowe the secrets of many hid misteries heertofore reueled, let the peruse the bookes of all the prophets with the  
reuelation

to Salomon.

reuelation of *S<sup>t</sup> John*, and they will satisfie their minds in those points, and further of the comming & reign of Antechriste the arch-enemie of Christe and all faithfull Christians.

If their mindes bee eleuate to contemplate heauenly thinges, or to see into the secrets of Nature and grace, what difference there is betweene that wisdōe which comes from aboue, and that which riseth from humain reason and where in all distresses to seek and finde comfort, let them with all diligence reade and consider the bookes of *Job*, the *Psalmes*, the *Prouerbs* of *Salomon* and *Paul* to the *Romanes*, which will content them fully in those points.

If they take pleasure in the historie of *Christ* to search and finde out the whole course of his lyfe, doctrine and miracles, as of the manner of his conception, birth and bringing vp, with the manifold troubles, tortures and torments which hee indured for our saluation, and to become a perfect paterne of patience and obedience to all posterities, let them with all reuerence muse and meditate vpon the foure *Euangelistes*, which do most plentifully intreat therof.

Lastely, if they would gladly knowe the vertue and power of the Lord *Iesus* his death, resurrection and assention, how hee conquered satan, death, hell and damnation, satisfied Gods iustice, pacified his wrath, and reconciled vs into his lost fauour to bee made inheritours of his eternall kingdome, and how wee are made pertakers of the same: what difference there is betweene the law and grace, faith and good woorkes, merits and mercie, this mortall lyfe and that blessed life to come, and what good men haue suffered for Gods causes: let them reuoule with all care and conscience, the acts of the Apostles and all the epistles of *Paul*, *Peeter*, *James* & *John* with the rest, and

6  
The difference  
between heauenly  
and earthly wis-  
dome.

7  
Of the incom-  
parable Historye  
of our sauiour  
Christ his birth,  
doctrine, life and  
miracles.

8  
Of the vertue  
of Christs death,  
resurrection and  
assention.

## The Exhortation

and they shall gaine such encrease of knowledge in heavenly misteries as they would not forgoe, for all the pleasures and treasures in this life.

But if some great men (for all that hath been said) will not bee aduised to studie the Scriptures, let all such knowe from the mouth of Christe Iesus (how great soeuer they bee) that who soeuer is ashamed to professe him and his comfortable Gospell in this wretched world (g) of those persons will the Lord Iesus be then ashamed, when they shall appeare before his heavenly father in his celestiaall kingdome: which wil bring more grief to their soules at that day then they haue had pleasure in their life before.

Hauiug laboured all this while as it were, to prepare the way to the seruice of God, let vs now come to the substance therof, what it is rightly to worship and serue God, and how it must bee perfourmed of all both generally as wee be Christians and perticularly in our places and callings.

To returne therefore vnto our Text, *Danid* the king exhorteth all men to know and serue God, but the way how it must be perfourmed, hee describeth more plainly in other places, namely in the 119 *Psal.* *videlicet* according to the Lords owne commaundements declared in his law, which *Salomon* rearmeth the summe of mans dutie *Eccle.* 12. 13. O then let vs strue by all meanes possible: first to learn and know these holy commaundements with the true science and meaning of euerie one, and afterwardesto put them in daylie practise, as wee desire to please the Lord God.

The ten Commaundements of the Almighty, which hee gaue to *Moses* in Tables of stone, is commonly called the law of the Lord, because they comprehend that moste holy and perfect rule of rightu-  
ousnes

(g)  
Mar. 8. 38.  
Luke. 9. 26.

what the seruice  
of God is, and  
of whome to be  
perfourmed.

How to know  
and serue God.

The sum of the  
two tables of the  
law.



ousnes, which himself prescribed for vs to obserue, bothe in that dutie due to his Maiestie, contained in the foure first Commaundements, and in our ordinarie dealing and proceeding one with an other, as we are all bretheren in Christ, and fellowe members of his mysticall bodie, which is briefly expressed in the last six Commaundements.

To runne therefore speedilie ouer all the Commaundements of bothe Tables, (for I doe not stand fullye dilate fully of them) in the former table which specially concerneth that seruice or woorshippe due vnto God: wee haue to obserue foure speciall points according to the foure formost Commaundements.

The first Table  
concerneth that  
seruice due to  
God himselfe.

1 The first dooth expresse what God only is to bee worshiped, and the reason to mooue vs thervnto.

2 The second, with what kinde of woorshippe he will be pleased.

3 The thirde, how and after what maner it must be doone.

4 The fourth, of the time and day when the Lord will haue his woorship & seruice vsually performed.

Now let vs a little consider in perticulers, of euerie one of these holy Comaundements: In the first, it is said, God spake these woords and said, I am thy Lord thy God which brought thee of Egypt &c.

*Thou shalt haue no other Gods but mee &c.* In these few woords, hee plainlye expresseth whom hee will haue woorshiped, that is him selfe alone, (secluding all other in heauen and in earth) and the reason is added because hee onlye brought vs out of bondage, which by Egypt is ment, from spirituall thralldome of Satan and sinne by the only meanes of Iesus Christ.

(6)  
Command.

Why God only  
is to be worship-  
ped.

The second Commaundemet. *Thou shalt not make to thy self any grauen Image &c.* In this Commaundement, God dooth not only forbid all manner false

(7)

## The Exhortation

2 Commaundement, that God onely is to bee worshiped after his woord.

woorship contrarie to his wil, but threatneth a heuy iudgement to such, whome hee tearmeth haters of his Maiestie, but hee further discribeth the substance of that woorship which hee repuireth, that is to say to keep his Commaundements: calling those persons such onely as looue him, with promise to shew great mercies vnto them.

3 Commaund: That wee must woorship God, with entire affection.

The third Commaundement, *Thou shalt not take the name of the Lord thy God in vain. &c.* In this Commaundement the manner of Gods woorship is described, that is to say, not vainly, coldely, dissemblingly or prophanely: but truely, zealously, simply, and sincerely, according to his owne prescribed ordinances, which is heere included, though not expressed: for as the commaunding of any vertue excludeth euer the contrarie vice, so the forbidding of any vice doth euer require the contrarie vertue, as in this place.

4 Commaund: Of the set time when God will be worshiped.

The fourth Commaundement, *Remember thou keepe holy the Sabaoth day*, in this Commaundement, the Lord appointeth one day in euerie weeke, to be wholly dedicate vnto his seruice, In which wee must cease from our vsuall labours: the vse wherof is still obserued, though the day was altered vpon iust occasion, and chaunged from Saturday vntill Sunday, which is more truely called the Lords day by the first Christians, (b) because as that day Christe rose from his graue: But because this holy-daye is so much prophayned of all sortes of people: which of all other Commaundements is moste necessarielye enioyned to bee kept holy: by this woord *Remember* and the Lords owne Example, not that it is greater then any of the former, but beeing rightlye sanctified of all, it dooth make vs more fit to keepe all the rest, and so becommeth a sure signe and scale of sanctification (c) betweene God and vs, therefore I will

(b)  
Math. 28. 2.  
1 Cor. 16. 2.  
Heb. 1. 10.

(c)  
Heb. 11. 14.

to Salomon.

will more plainly describe the very right vse of all the Lords Sabaoths.

I say in the 58, Chapter of his prophesie, describeth briefly the right obseruation therof in these woords, speaking as it were in the person of God: If thou turne away thy foote vppon my Sabaothes (k) from dooing thine owne will one mine holyday, and call the Sabaoth a delight to consecrate it as glorious to the Lord, and shalt honor him, not dooing his owne waies, not seeking thine owne will, not speaking a vaine woord, then shalt thou delight in the Lord &c.

(k)  
Iay. 58. 13, 14.

The right vse  
of euery saboth.

By these few woordes wee may plainly perceiue two necessarie points to be obserued in the right vse of euerie Sabaoth. The former, that wee lay aside as that day all our owne wills, woords and woorkes, as the Lord commaundeth: The latter, that we vsually frequent the Lords Sanctuaries and there reuerently woorthippe and serue him as he enioyneth vs. That is to say, to call vppon his name, to heare his woord preached, to partecipate his sacraments, to sing the Lords prayes, and to perfourme such other christian duties as shalbe publicly enioined of all: and in the meane space, to muse & meditate of that which hath been heard, to talke and conferre of it one with another, to visit the sick, to comfort the comfortles, to releiue the oppressed, and such like: But our olde enimie satan (who enuyeth our welfare aboue all measure) knowing the Lords day to be our market day for the food of our soules, dooth labour to hinder it all that hee can, partly by planting insufficient and vngodly pastors & preachers ouer Gods people, such as either lack skil or goodwil to doe their duties in due reason, and partlye by making the woord vnprofitable in the hearts of the hearers, (thouhh wan-

Two necessary  
points, in obser-  
uing euery sa-  
both.

How satan la-  
boureth to pro-  
phane the saboth  
& to hinder our  
saluation, all be  
can.



## The Exhortation

dering by thoughts) or keeping the people otherwise occupied, that they should not heare the woord at all, and so dooth lull bothe sortes in the cradle of securitie to their endlesse distruction, except they repent and forsake such waies in time.

In regarde wherof, how expedient it is, for all such as looue God and long for saluation to obserue the counsaile which *Salomon* giueth, videlicet, when they enter into the Lords house (l) to look vnto their feet &c. wherby our affections are vnderstood, so that aswel the Minister is forewarned to become (as *Paul* saith) (m) afaithfull dispence of the Lords secrets, as the people to harke and marke what is spoken, to reforme their Religion and liues thereafter that so their indeuours may not be in vaine but the Lord our redeemer glorified in bothe.

For their better prepararion to sanctifie each Lords day, it shall be good therefore for euerie one priuately before publique prayertime, to call vpon God in their owne seceret chabers for grace & direction, to examin their owne hearts in what case they stand, that wherin soeuer they finde their own wäts, they may vse all holy meansto be furthered & strengthened in the true feare and seruice of the Lord, which if euerie Christian would duely obserue, before they went to heare the woorde of God preached, then should they be sure to profir thereby, for there was neuer anye that ever soughte the Lord with their whole heart, & begged grace of his goodnes to that end, whome wee read to haue been sent away emptye.

To come now to the second Table, which concerns our dutie one to an other, as fellow members of that mysticall bodie wherof Christ Iesus is the head there be six cōmaundements belonging therunto.

The

(l)  
Eccles. 4. 7.

(m)  
1 Cor. 4. 13.  
How to cary our  
secrets in Gods  
house.

How to prepare  
our selues to  
Gods worship.

to Salomon.

The first whereof, which is the fift in number, dooth knit vs altogether in one corporation, the magistrate to rule, and the people to obey, as the Lord requireth.

5 Command.

The sixt, dooth teach vs how wee ought to liue peaceably, and to preferue one an others life.

6 Command.

The seuenth, how to keep the mariage bed vnde-  
filed.

7 Command.

The eight, that in no wise we defraude our neighbour of his goods.

8 Command.

The ninth, that wee impare not our neighbours good name.

9 command.

The tenth and last, that euerie persone (of what degree soeuer) content him selfe with his estate.

10 Command.

But to speak something more of these latter Commandements (as of the former) the first, which is the fift in number, *Honor thy Father and thy mother, that thy dayes may bee long &c.* In this Commandement albeit the dutie of all inferiours to their superiours, bee specially ment in this woord honor, yet the like dutie of all superiours vnto their inferiours, is likewise contained vnder these woordes of father and mother, that is to say, of Magistrates to gouern, of Ministers to preach, of Parents to teach, and of masters to instruct their charge and familye in the feare of God: Then shall bothe the Church and common welth flourish and euery one prosper in his place and calling, as the Lord promiseth in his commandement.

The true sense  
of the fift Com-  
mandement.

The sixt Commandement, *Thou shalt doe no murder.* In this Commandement is forbidden all manner violence il-wil or purpose to hurt our neighbor, and requireth vnitie and amitie, to abound in all persons.

The true mean-  
ing of the 6.  
Command.

## The Exhortation

The seventh, *Thou shalt not commit adulterie*, this commaundement inhibiteth not onely the acte of adulterie it self but also all inordinate lusts tending to that end, (especially in married persons) and chargeth each one to keep his owne bodie chaste for the Lord, or to vse that lawfull meanes of mariage, which himselfe hath ordeined for auoyding of sinne.

The true meaning of the 8. Command.

The eight, *Thou shalt not steale*, this commaundement, abandoneth all vniust, false and fraudulent dealing, from amongst all men, and requireth all iuste and vpright proceeding amongst all degrees and persons to the common benefit one of another.

The true meaning of the 9. Command.

The ninth, *Thou shalt not beare false witnes against thy Neighbour*: this commaundement, not onely excludeth all false othes, and detracting one another, but enioyneth on the contrarie a tender regarde to maintain and defend each one anothers good name.

The true meaning of the 10. Com.

The tenth, *Thou shalt not couet thy neighbours house*. this commaundement forbideth all couetous desire to haue any thing that belongs to our neighbour, (albeit wee meane to pay truely for it) except the partie be willing to part with it, which plainly describeth before our eyes, the perfect patterne of a true Christian, *videlicet*, so contentedly to liue in his estate and calling (how meane so euer) that hee hath no desire to haue the same better in respect of outward things, but euer to referre his will to the Lords.

Hauiug thus briefly discoursed ouer the generall dutie of all manner christians so farre as the lawe requireth at their hands, which euerie one ought to put in practise according to the counsaile of our king ly prophet, *know and serue God*, it followeth now by the same rule also to describe the dutie of all manner persons, in their peticuler places and callings, and to exhort euerie one thereunto.

Art



to Salomon.

Art thou a Prince or Potentate in this world, as mightie in power as *Dauid* or *Salomon* knowe what thy God requireth of thee in thy place and calling, that thou professe and preferre true Religion, as the same is prescribed in the woorde of God, and to procure so much as in thee lyeth, that all thy people as may learne the same, and specially to *serue God* there- ter, that he may blesse thee in all thy waies.

The Prince his  
dutie.

Art thou a Magistrate in high auctoritie vnder the Prince? know what thy God requireth of thee: that thou beate downe all sinne & wilful sinners (n) and that thou giue countenance to good men and godlines, looke therfore thou serue God thereafter.

The Magist-  
rates duty.

(n)  
Rom. 13. 1. 6.

Art thou a noble man of great estate or calling, knowe what thy God requireth of thee, that thou go before others in godlines & that vertue, thou liue within the compasse of thy calling, that thou be moderate in dyet, pleasures and apparrell, that thou become a good benefactor to the Church and cōmon- wealth, looke therfore thou serue God heerafter.

The noble man  
duty.

Art thou a Iudge in causes and controuersies, to giue equall doome between partie and partie, know what thy God requireth of thee, that thou heare in- differently all mens causes. that thine heart & hands be free from all brybes, that thou be cleane from par- tiall affections, of looue or hatred, that the feare of God be euer before thine eyes, that thou haue no re- spect of persons, that thy iudgement stand with iu- stice and equitie, looke therfore thou serue God in this sorte, that he may maintaine thee to doe him much seruice.

The Iudge his  
duty.

Art thou a Iustice of peace or quorum, knowe what thy God requireth of thee, that thou punish all peace breakers and vagrant persons with all <sup>colours</sup> that liue disorderlie, looke therfore thou doe so in- deed,

The Iustice of  
peace duty.

## The Exhortation

The man in credit his dutie.

deed, and seeke to serue God dayly more and more.  
Art thou in credit or countenance any way, know what thy God requireth of thee, that thou liue soberly without vainglory, that thou euer pittie all poore sutors, that thou fauour and further their good dispatch, looke therefore thou serue God accordingly.

The Maier and Sheriffs dutie.

Art thou a maier, Sheriffe, Alderman, or other hed officer in Citie or Cuntrey, know what thy God requireth of thee, that thou haue speciall care and regarde to the common benefite of that corporation where thou art planted, that thou banish roges and all such persons as liue in idlenes, gaming or such like, that thou comfort and cherish all such good members, as beeing but poore seeke to liue iustlye vppon their owne trauell in some lawful calling, looke therefore thou serue God thereafter,

The Ministers dutie.

(o)  
2 Timo. 3. 2.  
2. Timo. 4. 2.  
(p)  
3 Petr. 5. 2. 3.  
(q)

Art thou a Minister and haste a charge of soules, knowe what thy God requireth of thee, that thou haue no moe Church-charges then thou canst well discharge, that thou be apt (o) able and wel-willing to preach and teach Gods woord vnto them, that thou (p) perfourme the same duely and truely, that thy life be answerable (q) vnto thy doctrine, looke therefore thou serue God in this sorte, for feare of the (r) woe if thou faint or fall therein.

Mat. 5. 16.

(r)  
2 Cor. 9. 16.  
The Land-Lord  
his dutie

Art thou a land-Lord and hast Tenants vnder thee, know what thy God requireth of thee, that thou remember both thou and they are bought bothe with one price, and that with God there is no respect of persons, that hee detesteth all violence and oppression. and appointeth each one to liue in his calling, looke therefore thou giue them no cause to complaine least thou and thine doe smart for the same: seeke therefore to serue God after these rules.

Art thou a rich man that hath this worlds good, knowe

to Salomon.

knowe what thy God requireth of thee, that thou remember to bee (s) rich in good woorkes, to releiue the poore, the fatherlesse and widowes, to help poos schollers, prisoners et such like, looke therfore thou serue God in this sorte, so shall thy treasure increase in heaun.

(s)  
1 Tim. 6:17, 18

Art thou a lawyer and pleadest mens causes, know what thy God requireth of thee, that thou doe not bolster vp naughtie matters, neither yet pleade wilfully against conscience: that thou faint not at any time to pleade right and iustice, as well for the poore that hath no fees to pay, as for the rich who filleth the purse, that thou deale faithfully in all mens causes, & tell them truely the state of their case at first, as at the last so uere as thou canst, O looke thou serue God after this manner, so shalt thou haue fauour with him and all good men.

The Lawyer's  
dutie.

Art thou a Merchant, a Mercer or such like, know what thy God requireth of thee, that thou deal with sound and substantiall wares, and part with the same at a reasonable price: that thou buy and sell without othes or lying, & in all thy dealings vse true waight and measures: O then be careful to serue God in this sorte, that hee may prosper thy lawfull indeuours.

The Marchant  
his dutie.

Art thou a Master, a father or housholder, knowe what thy God requireth of thee, that thou traine vp thy seruants, children and prentises in the true knowledge and feare God: lookethen thou serue God and become carefull.

The Father &  
masters dutie.

Art thou a married man of what calling soeuer, knowe what thy God requireth of thee: that thou learne of Christ the head of his Church (t) to nourish and cherish, to guyde and gouerne thy wife in his feare, and euer beare with her as the weaker vessell, looke therefore thou serue God after this manner.

The married  
mans dutie.

(t)  
Ephs. 5. 25, 26, 33.



## The Exhortation

The wifes dutie

(v)

Ephes. 5. 22, 23.  
34.

Art thou a wife of what degree soeuer, knowe what thy God requireth of thee, that thou learne of the Church, as the Church dooth to Christe, (v) to submit thy self to thy husband in all thinges, to bee guyded as hee will in all lawfull thinges, that thou loue and obey him as thy head and husband, looke therfore thou serue God as hee commaunderth thee.

The Artificers  
dutie.

Art thou a trades-man, artificer or such like, know what thy God requireth of thee, that thou make good stuffe without fraude or couin: that it, tend more to proffite then pride, and that thou doe not ouerprize it in selling, to abuse the simplicitie of the buyer, looke therfore to serue God faithfully.

The schoolema-  
sters dutie.

Art thou a Schole-master, and hast charge of youth, know what thy God requireth of thee, not to traine them vp with prophane fables, but in such knoweledge as tendes to godlynes, looke then thou serue God thereafter.

The poormans  
dutie,

Art thou a poore man or day-taile laborer, knowe what thy God requireth of thee, that thou bee well content with thy calling, that thou labour faithfullie, in thy work, and vse not to loyter in thy masters absence, looke therfore thou serue God as he enioineth thee.

The seruants  
dutie.

Art thou a seruant, an aprentice or such like, know what thy God requireth of thee, that thou purloine not thy masters goods or wares, nor deale vniustlie in thine accompts, that thou seeke not to please him only in presence but (v) as well in absence serue him faithfully, look therfore thou serue God in this sorte.

(x)

Ephes. 6. 5. 7. 8.

(v)

The vnmarried  
persons dutie  
1 Cor. 6. 15.  
26. 20.

(y)

Hebr. 13. 4.

Art thou a single man or woman, know what thy God requireth of thee, that thou keep thy bodie as his holy temple (x) that thou abstaine from all fornication, and auide all tempting occasions therunto, or els vse the lawful meanes of mariage (y) as a reme-  
die

to Salomon.

die against sinne and all sinfull motions, looke therefore in any case thou seeke and serue God after his rule, that hee may blesse thy lawfull desires.

Art thou an vsurer or wicked oppressor, knowe what thy God requireth of thee, to make restitution and forsake all thy sinnes, to become a new man out of hand (2) and not to deferre the same any longer, least the Lords wrath fall suddainly vpon thee, oh then looke thou serue God diligently heerafter.

The vsurers dete.

(2)  
Amos. 6. 3.  
Eccle. 5. 7.

Hauiug thus briefly posited ouer the seuerall durie of euerie person, in his perticuler place and calling, let vs now come to speake of that other point touching the manner of Gods woorshippe, with what affections hee is to be serued: which beeing duely and deeply considered, will bring no small instruction & comfort, for the Lord being of a spirituall substance, eternall, infinite, almightie and mercifull, a hater of sinne, and loue of goodnes, moste wise, moste iust, most holy and righteous, out of whose fulnes we all receiue that measure of grace which wee haue to doe good: hee cannot away to be otherwise serued, then best agreeth with his owne nature, that is to bee woorshipped (4) in spirit and trueth, and as *David* saith heare with a perfect heart and a willing minde: not with a peeuish, peruerse or partial heart, or with a wicked, wilful and wayward minde, but with a perfect heart and a willing minde: as that fourme and manner of faithfull seruice wherewithall hee is only delighted.

The second part with what affections Gods is to be woorshipped

(4)  
Iohn 4. 24.

The heart of man, is fitly compared to the root of a tree, which beeing sound dooth nourish the branches, and bring forth sound frute: It is also likened to the head of a fountain, which beeing sweet, doth send forth wholsome and sweet water, but either of them beeing corrupted, doe bring forth the con-

Two fit similes.

## The Exhortation

(b)  
Gen. 6. 5.]

(c)  
Mat. 7. 18.

(d)  
Mark. 7. 21, 22.

(e)  
Acts. 15. 9.

The generall  
properties of the  
heart & minde.

Keep thy heart  
diligently.

(f)  
Duet. 6. 5. &

Psal. 119.

The Papiſts &  
carnal goſpellers  
reproued again.

trarie: Euen ſuch is the heart (b) and minde of man; by nature, (as wee all lye corrupted in *Adam*) till we be renewed and regenerate by grace, and therefore as *Chriſt* ſaith, can bring forth no goodnes (c) naturally, for out of the heart proceedeth euill thoughts, adulteries, fornications, murthers, thefts, (d) couetouſnes, wickednes, deceit, vncleannes, a wicked eye, backbiting, pride and fooliſhnes.

But the heart and minde of man, being purged and purified by faith (e) in *Chriſt*, muſt of force then bring forth contrarie frute, as looue, ioy, peace, long ſuffering, gentlenes, goodnes, faith, meeknes, temperance as *S Paul* witneſſeth *Gal. 5. 22. 23.*

Out of that which hath been ſaid, I conclude thus much that the heart of man, is as it were the very root and fountaine to carrie and conuey all his affections to good or euill which way it luſteth, and the minde being likewise the life of the ſoule, to giue life and ſtrength to the ſenſible parts, powers and faculties of ſoule and bodie, to proſecute that which the heart moſte affects: which beeing duely obſerued of all the counſail that *Salomon* preſcribeth in the proverbs, is very profitable and moſte needfull, to keep our hearts with all diligence, becauſe out of them ſpringeth life. *Pro. 4. 23*, & to ſerue the Lord with our whole heart, minde, ſoule and ſtrength (f) as we are enioyned in many other places of the holy Scripture,

And whereas *Dauid* teacheth that we muſt ſerue God with a perfect heart, & a willing minde, which ſecludeth a double & diſſembling heart, with a fooliſh feyned & froward minde, heerby again the temporizing papiſts and carnal goſpellers are both very plainly and roundly reproued: for would any of the papiſts come to our Church (but the woord preached would



to Salomon.

Would root out their errors) were not the danger of law to compell them, or that they cory fauour with superiour Magistrates in hope of credit, preferment or such like, & so long, their consciences must needs giue euidence against them, that they cannot please God, for they doe not serue him with a perfect heart and a willing minde.

Temporizing  
papiſts cannot  
serue God.

Againe, all such gospellers, as make a faire shew in comming to the Church, and yet while the woord is read and preached, are ratling and talking, wagging and walking or haue their mindes otherwise occupied, some about their farmes, some about their oxen and some about their pleasures or ſoe like prophanes doe these men serue God with a perfect heart and a willing minde: there consciences cry out to the contrarie and so long sure they cannot please God.

Carnall Gospellers  
cannot  
please God.

Oh then in any case let vs take heed, that wee doe not become mockers of God, to woorship him with our bodies, when our soules are farre from him, we honour him with our tounes, when our hearts wander from him: to serue him in part, some peece of the Sabaoth, and to serue sinne and satan the rest: for God will not be mocked, hee is euer ieaious of his owne glorie, who will either haue the whole day or no part thereof, hee will haue the whole bodie and soule or no part of them: he wil be woorshiped with a perfect heart and a willing minde, or els not at all.

Who mocke God

Gal. 6. 7.

For if any of vs all had a seruant that were an idle fellow, forslowd his busines, mynded other matters, or went to his woorke like a bear to the stake, full sore against his wil: would wee be pleased with his seruice, and not rather set him packing out of our dores.

How wee would  
vie a bad seruant

Oh then let vs learne to become wise-harted, to iudge our selues in time, that except wee all amend,

G 3

our

## The Exhortation

Let vs iudge our  
selues in time.

(h)

Math. 7. 21

Three reasons  
to moue vs to  
serue God.

The first reason  
to serue God.

What will make  
a loyterer labour

Why all shoulde  
serue God.

our wants, and cast away our coldenes and careles-  
nes in Gods seruice, and seeke to obey him faithfullie  
and redely as hee commaundeth euen from the bot-  
tome of our hearts and soules, wee are vnworthy the  
name of his seruants or to continue in his blessed ser-  
uice, for not euerie one that saith *Lord Lord*, shall in-  
herit his kingdome, but hee that withall (h) obeyeth  
his commaundements as hee requireth.

Now let vs proceede to speak a little of those no-  
table reasons, which *David* here vseth to perswade  
*Salomon* to serue his God, which are three in number  
euerie one more forcible to moue then other.

The first is taken from the naturall insight, know-  
ledge and vnderstanding of the Almighty: that hee  
searcheth all hearts, and vnderstandeth all the ima-  
ginations of thoughts, which points beeing euer in  
our remembrance, will make vs hence forth more  
watchfull to looke to our waies, both to forsake that  
which is ill, and faithfullie to followe that which is  
good: For what seruant (though neuer so bad) that  
hee serueth such a wise Master, as will not only call  
him to account, how he hath wrought and done his  
busines, but will further haue such a watching eye  
into his continuall labours, as if hee should but loy-  
ter but one houre, shoulde take him tardie, would  
not such a master make him stirre his slumps, if hee  
either regarded to please him at all, or hoped in the  
end to be payed for his paines, how could it bee o-  
therwise?

Then I beseech you, let mee once againe exhort  
euerie person, from the highest to the lowest, from  
the best to the worste, to walke more vprightlie in  
their places and callings seing they professe to serue  
that God who searcheth all secrets, and will one day  
call them to make account how they haue vsed or abu-  
sed

fed his talents.

If those couetous cormerants that scrape & scratch this earthly pelfe together, by hooke and crooke, right or wrong, they care not how so they can catch it, could remēber thus much, that the Lord God seeth all their ill dealings and will one day call them to account for the same, they would not stil wilfully prouoke his wrath towards them by offending his maiestie, O then let this reason mooue them to repentance.

Why couetous men should repent.

If those carrall minded men, that giue them selues to surfeting and drunkennes, to whordome and vncleannes, would call to remembrance that the Lord God seeth all their waies, and will one day call them to account for the same, it would make them leaue all manner of filthines: O then let this reason &c.

Why drunkards should repent.

If the wrangling Lawyers or other pettie foggers that abuse good lawes and godly Gouvernours, by bearing and bolstring vp bad men and causes, should consider thus much that the Lord God seeth the proceedings, and will one day call them to account for the same, they would forsake all such euil waies: O then &c.

Why wrangling lawyers should repent.

If the seeret vndermyning vsurer, and all such confining deceitfull craftsmē, should wisely forethinke that how closlye soeuer they conuey their craftines, from the eyes of good men, yet they cannot hyde the same from the Lord, but heethorowly seeth and seareth the same, & will one day call them to make their accounts: they would then forthwith giue ouer such wickednes: O then &c.

Why vsurers should repent.

If all Church papists who carry to faces vnder one hood, should meditate thus much with them selues that albeit they dissemble and cloke their hippocrisie neuer so cunningly from the eyes of the Lord, yet

Why church-papists should repent.

the



## The Exhortation

the God of heauen that hateth all hipocrisie he seeth and will search the secrets of their consciences, and will one day call them to account for the same: O then. &c. And wheras *David* saith the Lord searcheth all hearts, noating as well the good as the bad, of of what calling, cuntrey or condition soeuer (i) because he onely made the heart of man, let euerie christian learne thus much therby, that in all their waies they walk' so vprightly, as all their thoughts, woords and woorks may be euer framed after Gods wil: that when they shall lay open the secrets of all men, their consciences in that day may not accuse them.

O then let this reason mooue them to repentance.

Now let vs come to the second reason, which *David* vseth to make vs serue God, which is drawen from the blessing that shall ensue therof: *If thou seeke God hee will be found of thee*, wheerin wee haue to learne these two lessons.

First, what it is to finde God.

Secondly, the way and meanes how we may finde him.

Touching the former, (though it be set downe by *Dauid* in the latter places) yet seeing it is a speciall reason to mooue vs to seeke God, and moued in other places to go before as in 130. Psalme verse 4, where it is said, with the Lord is mercie, that hee may be feared, planting mercie before as the cause of true feare.

I will therefore speake firste of that excellent blessing what it is to finde God, which in a woord is to finde all the treasures in heauen and in earth, & not only to fynde them, but also to enioy them for euer more.

For when as the Lord created heauen and earth, & all thinges therein for the vse of man, to take and vse them

(i)

Gen. 1. 26. 37  
Psal. 44. 9. 10.  
22.

Why wee all  
should repent.

The second rea-  
son to moue vs  
to serue God.

two good points

Why I place fin-  
ding before see-  
king.

The first pointe,  
what it is to find  
God.

to Salomon.

them at his will and pleasure, yea more, to guyde and gouerne them as their souerain Lord when hee was falne from his first integritie. Then how much more doth the right vse of them appertain vnto vs, when wee are reconcyled into Gods fauour, and desire to seeke to finde the Lord Iesus.

Dooft thou not want wit or wisdom to guyde thy self aright in the duties of thy calling, all the treasures of vnderstanding, wit or wisdom remaine in the Lord, therefore if thou finde him, thou canst want no wisdom.

Where wisdom  
is to be found.

Art thou sick, poore or any way distressed in soule or bodie, all health, wealth, and welfare are resident in God therefore if thou finde him thou canst lack nothing that is good.

Where to finde  
health, &c.

Doe thine enemies pursue and persecute thy soule, all power is the Lords in (k) heauen and in earth, he hath subdued satan, sinne, death and damnation: therefore if thou finde him thou canst want no strength to conquer all thine enemies, be they neuer so many malicious or mightie.

(k)  
Mat. 28. 18.  
Col. 2. 15.  
Where to finde  
safetie against al  
enemies.

Doth thy conscience oppresse thee with the weight of thy sinnes, the Lord hath nayled them faste vnto his crosse (l) and fully satisfied his fathers iustice for them, therefore if thou finde him, thy sinnes shall not torment thee.

(l)  
Col. 2. 14.

Wouldst thou gladly haue life euerlasting and be partaker of the ioyes of heauen? Christ Iesus thy sauiour hath purchased & prepared heauen for thee and all his redeemed, therefore if thou finde him thou findest saluation.

Where saluation  
is to be found.

Thou canst not name any thing needful in heauen or in earth, belonging to this life or the life to come, but the same is in Christ most plentifully for in him (as the Scripture saith) all (m) fulnes dooth dwell:

(m)  
Col. 1. 19.

H

Therefore

## The Exhortation

*Read Hitherto*

The 3 point how  
to finde God

A fit simile.

Two Questions.

(n)  
Joh. 5, 39.  
Christe in the  
scripture.

Therefore to finde him, is to finde all treasures in hea-  
uen and in earth.

Seeing therefore all true ioy and felicitie is solelye  
and wholly to be found in Christ Iesus, and that no  
man can compasse or cōprehend the same, but such  
only (as know and finde him) let vs now come too  
to speake of that matter which is the second pointe  
heere to bee handled without the which (whatsoe-  
uer hath been said) all is in vaine and cannot profite  
vs.

As for example, if I knowe certainly that in such  
a word an infinite masse of money were hidde, if the  
owner therof would giue it vnto mee, yet if by no  
meanes I could finde the same, what should the gift  
of such a trespure profit me? if it were of value to pur-  
chase a kingdome nothing at all: so standeth the case,  
betweene Christe and vs, Though I knowe neuer so  
well and certainly, that all kinde of treasure is perma-  
nent in him, and doe belong to such as can finde him  
yet if can by no meanes finde him what shall the vn-  
derstanding heerof profit mee? nothing at all.

Oh then in Gods name giue heed to that which fol-  
loweth and lay it vp safely in the cofer of your harts,  
for then shall you be sure to finde Christe indeed: if  
thou seek God (saith David) he will be found of thee,  
so that all the vertue lyeth in this woord seeke, wher  
uppon ariseth these two questions.

First, where to seeke Christe.

Second, how to seeke for him.

Touching the former, Christ him selfe will resolute  
vs, who teacheth euerie one that would finde him,  
to (n) search the holy Scripture: In the scripture ther-  
fore Christ is to be found, and those that would finde  
him, there must they seeke him

For though it be true that Christ is in the heauens,



to Salomon.

(as touching his humanitie) (o) and that there wee must seeke him at the right hand of his father: yet whosoever would know what Christ hath done for him to bring him to that glorie, in the Scriptures on-ly there must they finde it.

(o)  
Col. 3. 2.

Christe bodie in  
heaven, his ve-  
tue in earth.

And though it may bee truelye said also, that the Lord is present in his Sanctuarie amongst the assem-  
bly of his seruants, (p) to direct and guyde them by his holy spirit, yet the way and meanes rightly to dis-  
tinguish betweene Gods sanctuarie, and the sina-  
goge of Satan: is by reteyming therein the exercises of religion pure and vndefiled, according to the word, so that still the scripture must be sought vnto, being of them selues only sufficient, for teaching all trueth, (q) for confuting all errors, for instructing in all god-  
lines, and for reprobuing all manner vice, that the man of God may be perfect in all things.

(p)  
Mats. 13. 30.

(q)  
2. Tim. 3. 16.  
17.

Seeing by these prooues it plainly appeareth, that Christ to our comfort (as touching his offices of king (r) preest and prophet) Is truely and effectually to be found in the Scripture.

(r)  
Ioh. 5. 39.

2. part how to  
search the scrip-  
tures so finde  
Christe.

It followeth now to speake of the latter part, how to search the Scriptures that wee may finde Christe, which Salomon teacheth vs plainly in these woords: If thou seeke wisdom as for siluer: and searchest for her, as for treasures: then shalt thou vnderstand the feare of the Lord: by wisdom in this place, is vnder-  
stood, the true knowledge of Christ in the scripture.

Now then wee are to enquire, what paines & tra-  
uell all men take, that seeke and search for siluer and treasure, seeing this example is sette before vs to i-  
mitate and follow: The merchant ventereth bothe goods and lyfe to come by this siluer, the lawyer spendeth his tounge and stumps to get this siluer; the science man toyleth his head and handes to obtaine

(s)  
How all men la-  
bour for siluer.

## The Exhortation

siluer: the poore man woorketh both day and night to earne this siluer: but let vs cōe to the other point touching the digging & searching for treasure, which dooth more aptly expresse our dutie.

The diligence of  
mettall Myners.

If it bee but a moyne of copper, tyn or lead, what paine and diligence is vsed by the owner to come by the same, but if it prooue a veine of siluer or golde, Oh then how glad is the Lord of that soyle, how quicklye dooth hee set poyners on woorke, how eagerly then is the veine foilowed, with what care, courage and comfort doe all men labour almost day and night in hope to be greatly enriched therby: all such men know, as haue experience in those matters, that there is no care, no paines, nor any cosse spared to effect their busines, and get the said treasure. Yea albeit the vein sinck downe very deepe and prooue most hard and difficult to win, yet do they not cease nor slacken their labour, but rather adde so much the more diligence, in hope that their gaines doe double their paines when the moyne is once wonne: for this they hould (as a rule infallable) that the lower any mettall dooth lye in the earth, the better and more gainfull it prooues in substance.

The lower the  
mettall lyes, the  
better it promes.

(s)  
Psal. 119.  
Pro. 3. 13. 14.  
26. & 8. 18. 19.

(t)  
Iohn. 20. 31.

(v)  
Math. 16. 26.

Euen so it is in the studie of the Scriptures, the more paines and diligence thou vsest therein, the more increase of sound knowledge, wisdom and comfort is gotten in the end: beeing that most rich and vnvaluable moyne wherein (s) all the treasures of wisdom and vnderstanding are to be found cōteining and compredending all the holy counsells and commaundements of the Lord, so (t) much as is necessarie for our saluation, the estimate wherof is so inestimable, as our Sauour preferreth the deare saluaton of one poore soule (v) to all the treasures and pleasures in this world, neither can it be other wise, for the

to Salomon.

the blood of Christ (by which our finnes are purged) as the Scripture dooth witnes (x) is much more precious then all golde and pearles.

(x)

1 Iohn. 1. 7.

1 Pet. 1. 12.

Moreover this diuersitie there is betweene those that seeke for earthly treasures, and them that studie the holy Scriptures, that whereas oftentimes the former loose their labour in missing that they seek for, yet there was neuer any since the world began that sought the Lord vnfeignedly in the holy Scripture but they found him, as the examples of all the Patriarchs, Prophets, and Apostles, with all other our forefathers mentioned in Scripture from the first of *Genesis* till the last of *Apocalips* dooth plentifully witnes: o then how ought all men (of what estate soeuer) to studie the holy Scripture?

But the Masters of moyners will obiekt and say, we can set others on worke to digge mettall, and when it is found, take the gaine to our selues, may we not doe the like in searching of the scripture.

An obiection.

I answer no, for *Dauid* heere telleth *Salomon* his sonne that if hee would finde God, hee him self must seeke him, and not passe it ouer vnto others, as great men commonly doe in these dayes: saying, to studie the Scriptures belongeth only to men of the church, preachers and such like, as though none but learned men should be saued, for so they must needes wrest the Lords speeches, where hee willet all that longs for life eternall (y) to studie the Scriptures.

Answer.

(y)

Ioh. 5. 13.

Let no man therefore faint to him self of what calling soeuer) that he can get any other way to heauen, but by the Lord Iesus, and by him only: or that Christ is at all to be found their sauour: but as the Scripture dooth testifie of him, or they can possibly finde him therein, if them selues doe not seeke him with their whole heart, as *Dauid* did (a) and as all kings & prin-

(a).

Psal. 119.

Deu. 17. 13.

Ioh. 1. 2.



## The Exhortation

A fit simile

How Christ is  
to be found or

(b)

Mat. 7. 78.  
Ignorance of  
dangerous.

(c)

Exo. 20 4 5  
Deu. 4 15 29  
Jer. 51 17 18

(d)

Mat 15. 14

(e)

3. Command.  
Zechas 5 3 4

(f)

4 Command.  
Exo. 31 14

ces are enioyned. For as no man liuing can get anie gaines or finde any moyne of mettall or treasure, except hee take paines to open the earth, & follow the veine with labour and diligence: no more shall any man euer attain to find out the treasures that are hid in Christ, except he diligently studie the Scripture and frequent holy exercises where the woord is preached, then (and not before then) shall hee taste and feel how sweet the Lord is, for so himself instructeth vs how to finde him, saying, seeke (b) and yee shall finde him: but hee neuer promised to be found of those that seeke not to finde him.

If wee should therefore wiselie consider, how many and great inconueniences doe growe through ignorance of the scripture, then would wee more carefully labour day and night to be conuersant in them. What is the cause why millions of thousands where poperie is professed, are so grosse idolaters to fall downe and pray before stocks & blocks, which they tearme holy Images, yet are called of the Lord and his holy prophets false Images (c) lying teachers, & deceivable vanities forbidden to be vsed: but are altogether ignorant in Gods woord, and suffer themselves to be lead blyndfolde by such blynde guydes (d) as will bring them all to fall in the ditch.

What is the cause why so many hundreths, teare and blaspheme the holy name of God by swearing and forswearing without any cause, but that they are ignoraunt of the Scripture, which threatneth great iudgemēts (e) against such vile wretches.

What is the cause why so many persons wilfully prophane the Lords holy Saboths, in prosecuting on that day their ordinarie accustomed causes & pleasures, but they haue not perused the scripture, which plainly denounceth (f) great iudgements against him.

What

to Salomon.

What is the cause so many wickedly rise and rebell  
against their owne souerainge (g) and superiours but  
they are ignorant in the scriptures, which threatneth  
great iudgements against such wicked wretches. (g)  
Rom. 13. 16

What is the cause that amongst all callings some are  
malitious, some vitious persons, some drunkerds,  
some deceitfull persons, some couetous, some con-  
tentious persons but that they knowe not the holy  
Scripture, which pronounceth damnation (b) to all  
such wicked woorkers. (b)  
1 Cor. 6. 9. 10.  
Gal. 5. 19. 20. 21.

I wish with all my heart, that these my examples of  
so great inconueniences continuallye accompanying  
the ignorance of the Scriptures, may moue all per-  
sons to take greater pleasure in reading of Gods  
woord, especially seeing so exceeding benefit is pro-  
mised to those that delight therein, & labour to frame  
their liues thereafter as hath been declared.

The manner and way to search the holy scripture  
without doubt or daunger to fall into errors, is to  
read the same with an humble spirit, as Christ ma-  
keth him selfe an (i) example) to marke diligentlie  
that goeth before and followeth after, and to what  
end the same tendeth, conferring one place with an  
other, and rightly distinguishing betweene allego-  
ries, parables and plain speeches, calling continually  
on the Lord by prayer for his grace and holy spirit:  
then shall we know the secrets (k) of the Lord, then  
wherunto if you adde a perfect heart and a willing  
minde, to reforme your religion and life thereafter,  
shall you abound in the knowledge of the Lord, the  
shall his word be most sweet vnto your soules, then  
wil you prefer the same to all wordly pleasures, then  
shall the power thereof subdue all sin in you, then wil  
Gods spirit woork a chaunge in you, then shall both  
your life & religion please God, the shall you indeed  
finde the Lord Iesus, then shall you prosper in all his  
waies, then.

(i)  
Mat. 11. 29.

How to read the  
scripture with  
profit.

(k)  
Psal. 25. 9.

The benefit of  
reading the ho-  
ly scripture to  
serue God ther-  
after.

## The Exhortation

The third reason  
to mooue vs to  
serue God.

The whip-cord  
reason.

then will he protect you against all your enemies, the  
will he preserve you in all extremities, then will hee  
comfort you in the houre of death and then will hee  
bring you to his ioyes eternall, which is the cheife  
blessing of all other blessings. It followeth now to  
speake of the last reason which *Dauid* vseth to vrge  
vs to serue God, if the former should faile, drawen  
wholly from the iudgements of God against such as  
contemne the same, which may well be termed the  
whip-cord reason to cause and compell vs to serue  
the Lord, or els nothing will preuaile, which is only  
thus much, *If thou forsake God hee will cast thee off for  
euer.* As if *Dauid* should haue saide vnto *Salomon*, of  
all the sonnes that God hath giuen mee, I haue euer  
been moſte carefull of thee (*o Salomon*) to knowe and  
serue God because I foreknew thou shouldst be a king  
to guide this great people according to his wil: I haue  
plainly tolde the way and manner how, *With a perfect  
heart and a willing minde:* I haue shewed thee further  
two forcible reasons to mooue thee therunto: The  
first drawen from the nature of God, that he seeth &  
searcheth all mens hearts and vnderstandeth all their  
secrets: the other taken from that exceeding blessing  
which shall insue the seruice of god: *if thou seek him he  
will be found of thee:* and in finding him, thou findest  
all treasures in heauen & in earth: Now if neither of  
these aledged reasons, nor any of my former perſwa-  
sions, can cause thee to continue in the seruice of God  
yet if thou haue any care at all to escape hell & come  
vnto heauen, see thou seeke and serue the Lord God  
truely according to his word, otherwise I protest be-  
fore his glorious presence and heere before all my E-  
states, that if thou forsake him, he will cast thee off  
for euer, both from being king, & out of his fauour,  
which thou shalt be sure one day to finde: o then let  
this reason preuaile, to cause thee serue God faith-  
fully.



But to make this reason a little more playne, let vs consider of these two points. First, what it is to forsake God, and secondly who they are that forsake him: before we come to speake of their iudgement. Touching the former, To forsake God, as the Apostle noteth to the Hebrues, is to haue an euill and vubelieuing heart. Heb. 3. 12. Which importeth first, they must be believers, else how can it be truly sayde, They departe from that which they neuer had: so that of necessitie this is to forsake God, a reuolting from that sound faith and religion of the gospel, which the partie once hath professed.

Two points  
Vubeliefe is  
to forsake  
God.

More plainly  
reuealed.

Another kinde of forsaking God, Salomon describeth in the first of his Prouerbes, which is wilfully to hate the knowledge of God, or to bee guided after his word. Whome the Church tearmeth further, such as mock Gods ordinances, which sort of sinners also the Lord will reiect.

Pro. 22 31

Now then let vs come to the second point, to examine by these rules, who they are in deed that forsake God, that is to saie, all such as willingly reuolt from that faith of Christs holy Gospel which they once professed; or wilfully refuse to conforme or reforme their liues thereafter, and yet professe the same.

Who they  
are that for-  
sake God.

These definitions of forsaking God, which are grounded on his word, doth lay open the estate of two sortes of people to be most dangerous. The one is, of all such Papists, and other reuolters of what state so euer, who before time haue openly professed and protested the religion of the Gospell, and now are Apostates, imbracing poperie, and their own inuentions in Gods worship, flatly forbidden by his holy word. The other sort is, of such as professe the truth of religion according to the Gospell in their speeches, but refuse vtterly to reforme their liues thereafter, and so denie the power thereof to worke in their harts, as the Apostle noteth

In what e-  
state the re-  
uolters from  
the Gospell  
are.

Math, 13, 6

In what e-  
state can all  
Gospellers  
are.

Rom. 1. 18. 31. Of which cursed companie are all such as we call carnall gospellers, of what sort so euer.

If al professors within this realme of England should examine their liues without partialitie, whether the same agree in all points with that holy gospel of Christ Iesus, whereof we make so fayre protestations, I doubt many of vs, yea many thousands, shall bee found such as forsake God, our liues & conuersation are so abhominable in his sight. For, howe many of vs haue often heard patched, and read in Gods word, That vsury and extortion, pride and oppression, whooredome and dronkenesse, lying and swearing, slandering & backbiting, mallice and hatred, couetousnesse and contention, with all other grosse finnes, are flatly forbidden by the word of God, vpon (n) paine of damnation, and yet doo wallowe therein. I do appeale to euerie mans conscience, with this caueat, that whosoeuer doth feel himselfe guiltie in anie of them, hee seeke to forsake them, & to serue God better, least he be found amongst that cursed companie of such wicked wretches as forsake the Lorde God, and then must his iudgements needs ceaze vpon them. Which now followeth something to be spoken of.

Dauid saith to Salomon, If thou forsake God, he wil cast thee off for euer. Now to be cast off for euer, what is it else but to loose the fauour of God in this world, and eternal felicitie in the world to come, and not that onely, but to be cast into endlesse torments of soule & bodie when this life is ended: yea, for the most part, as such persons haue not anie regard to serue God in this world: so he maketh them often subiect to his iudgements in this life.

As for example, the Apoffle saith, that as they regarded not to know and serue God, so he gaue them vp in to reprobate windes. Rom. 1. 28. to doo those thinges that were not conuenient, whose end is damnation,

2. Thes. 1.

(n)  
2. Cor. 9, 10.  
Gal. 5. 19  
20, 21:

Who so repents not, must needs forsake God.

The most fearful iudgements of such as forsake God.

2. The. 1. 6. 9. which shal neither haue ease nor ending.

But to produce some fearefull examples of such as refused either to know God in his gospel, or to reforme their lines thereafter, that such as delight in the same wicked waies, may either repent, or looke for like iudgments.

Adam and Eue our originall parents, being planted in paradise, a place of all pleasure, they would needs follow their owne wicked will against the forbidden commandement of God. But what became of them? both they and we their wofull posteritie were banished paradise, a place of pleasure, and are now subiect to all kinde of miserie of soule & bodie : a fearefull example to all self-willed discontented persons, O then let this reason compell vs to repent!

Wilfull pre-  
scription pu-  
nished in A-  
dam & Eue.

Gen. 3, 23

Kaine the first sonne of Adam, he not regarding the Lords commandement, did wilfully murther Abel his brother; but what became of him? both he and all his of-spring became vagabonds and bondmen : a feareful example to al malicious persons, O then let this, &c.

Wilful mur-  
der punished  
in Kaine.  
Gen. 4, 18

Nadab and Abihu, they wold needs offer strange fire vnto God, contrarie to his expresse commandement, but what became of them? themselves wer as strangely consumed with fire (s) a dreadfull example to all worshippers against Gods word, O then, &c.

Wilful wor-  
shippers pu-  
nished.  
Leu. 1. 6, 1, 2

Corah, Dathan, and Abiram, they would not be obedient to Moses their gouernor, as the Lord had commanded : but what became of them, the earth did open (t) and swallow them vp quicke, a fearefull example to all rebellious persons against their lawfull magistrates, O then let vs, &c.

Disobediēce  
punished.  
Numb, 16  
31, 38

The people in Noahs time, were giuen generally to all prophanenes, and would not repent at Gods fore-warning : but what became of them? they were all ouerwhelmed in the generall deluge : a terrible example to all prophane persons, O then let, &c.

Prophanes  
punished.  
Gen, 7, 21

The



## The Exhortation

Vncleannes  
punished.

Gen, 19, 24

The incestuous Sodomites, they would needs prosecute their abominations agaynst the good counsell of Lot their neighbor: but what became of them, they were al consumed with the stinking fire of brimstone from heauen, a feareful example to all licentious persons, O then let, &c.

Couetousnes  
punished

1, King, 21, 9

2, 19,

2, King, 6, 33

36,

Iezabel the Queene did wring Naboths vineyard by violence from him, and caused him to be killed, expressly contrarie to the eight comandement: but what became of her? the dogges did afterwards eate vp her flesh: a terrible example to all bloudie couetous oppressors. O then let vs, &c.

Treason  
punished

2, Sam. 17, 23

Math, 27. 25

Ahitophel and Iudas would needs betray their owne soueraigne Lords against Gods commandement, and their own consciences: but what became of them? they both became desperate and hanged themselues: a fearefull example to all traitors. O then let vs, &c.

Vnmercifullnesse  
punished.

Luke 6, 3, 6,

Luke 16, 19,

20. 31

Diues the rich man would not shew mercie to poore Lazarus lying at his gates, against Christs commaundement: but what became of him? he was himself bereft of all mercie, and cast into hell: a terrible example to all merciflesse people. O then let vs, &c.

Dissemblers  
punished

Act, 2, 12,

Ananias and Saphira did wilfully dissemble against their owne consciences: but what became of them? they were both arrested with sodaine death: a feareful example to all dissembling persons. O then, &c.

Persecutors  
punished

Act, 12, 23

Herod the king was a bloudie persecuter of poore Christians: but what became of him? he was miserably eaten and consumed with wormes: a terrible example for all persecutors. O then let, &c.

Malitiousnes  
punished

The malicious Iewes would not of enuie put Christ to death: but what became of them? they are now become vagabonds throughout the world, and haue no Countrie of their owne to rest in: a fearefull example for all enuious persons, O then let, &c.

The Angels in heauen did wittingly transgresse Gods

R

Gods holy commandementes, & through pride rebel-  
led: but what became of them? they were cast out of  
heauen and became deuils in hell: a fearefull example  
to proud persons. O then, &c.

Pride puni-  
shed  
2, Pet, 2, 4  
Iude 6

Our sauour Iesus the God of all glorie, would needs  
take vpon him our earthly nature, to aunswere and sa-  
tisfie the iustice of his father for all our iniquities: but  
what became of him? Did he not vndergoe the paines  
of hell for euer, and all extreame torments of soule and  
bodie, to deliuer vs from hell and restore vs to heauen,  
that in the meane time whilest we liue in this worlde,  
we should truly serue him in holynes & righteousness.

Christ Iesus  
punished for  
vs  
Luk 1, 74, 75

And shall we once dreame or imagine so grossly,  
that God will spare vs continuing in sin, that spared not  
his owne most deare and only sonne, the verie iewel of  
heauen and earth, being cleane and vnspotted of anie  
sinne, when he dyd seeke in loue to pacifie his fathers  
wrath for our sinnes: O intollerable madnesse; did the  
Lord punish Adam in paradise, and the Angels in hea-  
uen when they disobeyed, and shal we scape scot-free?  
No, no it will not bee. O then, if neither the watching  
prouidence of the Almighty can prouoke vs, nor his  
exceeding mercies can allure vs, yet if wee will not ap-  
proue our selues reprobates, let this forcible reason of  
Gods fearefull iudgements against sinne and sinners  
compel vs to repentance, that is, euen forthwith to for-  
take our euill wayes, and followe Gods lawes with a  
perfect heart and a willing minde, so as wee may best  
please him, then shall he still preserue vs in this world,  
and reserue vs after for his ioy eternall, Amen in Christ  
Iesus.

Will GOD  
punish his  
sonne Christ  
and spare vs  
continuing  
in sinne

A brieft praier of the foresayd Text.

**O** Lord our God & heauenly father, how much are we beholding to thine eternal goodnesse, for thy manifold fauours extended vpon vs, namely, for sending thy sonne to redeeme vs, his spirit to comfort vs, and his worde to direct vs, both in our religion & conuersation, so as we may best please thee and profit thy Church: All honour and praise be giuen to thee therefore for euermore in Iesus Christ, Amen. And seeing thy most holy word doth chifly teach vsto know & serue thee as thou requirest, O blessed Father, instruct vs first to know thee what thou hast done for vs; when we were not, to make vs after thine owne Image: when we were lost, to redeeme vs by the precious bloud of thy most deare sonne Iesus: and though we still be sinfull, to send thy holy spirit into our harts, dayly more and more to sanctifie vs: O giue vs grace, that we may euer serue thee as thy worde teacheth vs, with a perfect heart and a willing minde: and because wee are forgetfull of our dueties, make vs mindfull to thinke of those three reasons, which thy word prescribeth to drawe vs thereunto. The first, that thou seeest vs and searchest all secrets. The next, that if we seke thee, thou wilt be found of vs, whereby we are sure to finde all things needfull. The third, that if we forsake thee, and follow not thy lawes, thou wilt forsake vs and cast vs off for euer. O most deare Father, let all these three reasons be euermore before our eyes, that the first may moue vs, the second perswade vs, and the third compell vs to speedie repentance. If the sharpe in-sight of thy all-seeing nature cannot moue vs, let the vnderstanding of thine eternall goodnesse drawe vs thereunto: If thy euermore goodnes cannot drawe vs, yet let those fearefull iudgements which thy word threatneth, and heretofore hath fallen vpon the wicked, compell vs to seeke thee, by forsaking all our sinnes, and following thy  
thy



*A Prayer.*

thy lawes, with all our hearts and soules, that so wee may please thee, euerie daie more and more whilst we do liue in this wretched worlde, that when this life is ended, we may be inheritors of thy glory endlesse, ther to praise thy holy name for euermore, Amen. O blessed Father, saue thy Church vniuersall, our Queene & this realme, giue thy Gospell and the gouernment thereof a more free passage in all kingdomes and countreyes, namely in England, that as the rod of Aaron deuoured and consumed all the rods of the Sorcerers and Inchanters of Egypt: so the preaching Ministerie of thy blessed Gospell, may beate downe and destroy all false, fained, and idolatrous opinions, sects, scismes, and heresies, contrarie thereunto, in all kingdomes & countries (namely in England) that Sion may reioyce, and Israel may be glad, our Queene, her Counsell, and all estates may triumph, when satan and sinne are dayly subdued, and Christ by his ordinances raigne in his Church, and his Gospell flourish in all kingdomes (especially in England) that we may all know it and serue him thereafter, to the eternall praise of his great name of mercie, and our euerlasting comfort in Christ, vnto whose most blessed Maiestie, with thee O father Almighty, & the blessed spirit of truth, three persons in one godhead, be ascribed all honor, glorie, power, praise, and dominion from all his creatures in heauen and in earth, more specially from mankind, and most of all from his redeemed, now and euer.

FINIS.